

# Zion's Herald.

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## Zion's Herald.

CHARLES PARKHURST, Editor.  
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### AT ROLL-CALL.

Louise Dunham Goldsberry.

They called the regiment-roll, last night,  
'Round the low camp-fire down there by the  
river;  
Some voices gave, "Here;" but silence spoke too,  
And over our hearts crept a pitiful quiver  
Of angry pain, for the men who were missing.

Oh, 'twas hell's door-yard—the smoke and fury,  
And the crack of rifle and shell's keen scream;  
But gathered close by the camp-fire's flicker,  
It seemed at most but a frenzied dream,  
Till roll-call counted the men who were missing.

The chaplain talked like a man acquainted  
Right well with God, when he sobbed a prayer;  
And we felt that in spite of the falling rain  
And dark, the angels would find them some-  
where,  
And know the names of the men who were  
missing.

Washington, D. C.

### The Outlook.

Falls exelling in height and grandeur Niagara's cataract have been discovered in Labrador; but we need not go out of our own country to find her most successful rival. In Idaho, according to Professor G. Frederick Wright, nearly four times as deep as that of Niagara is the gorge down which the Shoshone River pours its mighty volume. The walls tower on either side a thousand feet high. And even above the Falls there is a canyon three times as wide as that of Niagara and more than twice as deep. The tourist of the future will not be satisfied till he has gazed upon this surpassing wonder.

King Alexander of Serbia struck a daring and defiant blow when by a stroke of his pen he annulled last week the constitution which guaranteed the liberties of his kingdom, and restored that of 1869 which confers upon the king despotic power. Representative government, freedom of the press, of speech and of conscience, and the privilege of local self-government are all swept away. Every outspoken opponent to this tyrannical policy has been sent to jail or has fled the country. The radicals are in a majority in Serbia, but the suddenness of this *coup d'état* has paralyzed them. The King has promised a new constitution. If he does not speedily grant some alleviation, his kingdom will be rent by civil war.

A formal understanding has been reached by the two great competing oil trusts of the world to divide the market between them—the Standard Oil Company to have the exclusive right to handle the traffic in western Europe and America; and the Russian Company to have undisturbed control elsewhere. Nothing hinders the consummation of this deal, it is said, but the existence of one or two minor rivals to the Standard in this country. When these are either crushed or conciliated, the matter will be settled. "It is something novel," says the *Springfield Republican*, "but still quite in the way of their spirit and growth, to find the trust magnates beginning to divide up the world's markets as kings used to divide up its provinces."

In electing Miss Agnes Irwin, of Philadelphia, to the deanship of Radcliffe College, the authorities have not only followed the conviction that the education of women should be directed by one of their own sex, but they have also decided that a conservative policy shall control the institution. Miss Irwin

has been for several years the successful teacher of a private school. She is a ripe scholar, has kept herself aloof from "fads," is bound by no traditions, and has produced the impression of being wise and forceful. She is credited with having nearly reached the age of 60 years, and those who know her well—Dr. S. Weir Mitchell among the number—are confident that she will roundly fill the new responsibilities which she has consented to accept.

Even the Friends show a disposition to soften some of the asperities of their manual of discipline. They still believe in "the free ministry of the gospel," but they expunged the word "hireling," as applied to a paid ministry, at their yearly meeting in Philadelphia. They also decided that marriage outside the faith should not henceforth carry with it excommunication from fellowship; membership may be continued, if the meeting so orders it, despite the alien contract. Simplicity of attire, of speech, of behavior, is still insisted upon. There is no withdrawal from the protesting position of the Friends against the use or sale of intoxicants; this year they add tobacco to the same category. To the essentials of their peculiar faith and practice the followers of George Fox have shown a more steadfast adherence than has been the case with some of their sister sects.

For nearly eight years the Hydrographic Office in Washington has furnished information concerning derelicts, or vessels abandoned at sea. The movements of 1,623 of them have been published. Most of these are wooden vessels, and have been abandoned near our own coast. Sometimes these wrecks float for years. The hull of the schooner "Fannie E. Wolston" had a record at last accounts of 850 days, during which she had drifted 7,025 miles—a continual menace to navigation. The dynamite cruiser "Vesuvius" has recently been employed as a derelict-searcher and destroyer.

### For Personal Reasons.

The apparent satisfaction of M. Casimir-Perier at the defeat of his ministry in the Chamber of Deputies last week, and his refusal to continue in the premiership, is interpreted as indicating an intention on his part to enter the lists as President Carnot's successor in the coming elections. He certainly could have averted defeat had he chosen to do so; less than a fortnight ago he received an overwhelming vote of confidence; but the alacrity with which he handed in his resignation evinced that release from office was regarded by him as essential to successful candidacy for the high office he is known to covet. His retirement imposes upon M. Carnot the difficult task of finding a successor who can organize a cabinet that will possess reasonable stability and represent the existing political system. M. Dupuy was first summoned, but expressed doubt of being able to form a ministry composed of Moderate Republicans alone. M. Peytral, M. Bourgeois and M. Briasson were subsequently offered the vacant premiership, but all declined. At last accounts the President had again sent for M. Dupuy, who promised to make out as satisfactory a list as possible of cabinet officers. It will be remembered that he was the predecessor of M. Casimir-Perier. Not much quiet can be expected in France until after the elections in November.

### The Principle at Stake.

In almost every great strike the stage is sooner or later reached when the determination of company managers to fill the places of those who refuse to work on their terms is resisted with violence. Sometimes the lawless mob are content with forcing those who have been hired in their stead to desist from work; sometimes they encounter in their attempt armed officials or officers of the law and a bloody collision occurs, as was the case at Stickle Hollow, Pa., last week, when several persons were killed;

sometimes the mob, incensed by their grievances, destroys property. The miners' strike now going on in a dozen different States illustrates these various phases. The Cleveland conference broke up with a determination on the part of both operators and miners to fight out their variance to the bitter end. In a conflict of this kind capital can afford to wait; labor cannot. Capital can legally hire new employees and carry on its work, evicting its protesting workmen both from mine and home. Unfortunately the latter have no redress; if in their desperation they seek it by invading the rights of substitutes, they become lawless. Public opinion is sympathetic towards those who, compelled to work at starvation prices, rebel and lay down their picks. It is sympathetic towards all efforts to secure a living wage by arbitration, or towards any legitimate methods of persuasion used to keep outsiders from filling the places of those who go out. But when the strikers go beyond this, public opinion at once sides with law. Says the *Philadelphia Record*: "Life and property, and the right to work without molestation, must be held inviolable. By pushing their quarrel to the point of attack upon the civil authority the riotous miners take the swiftest way to defeat themselves. They play into the hands of their opponents when they compel the interference of the State."

### The Bribery Investigation.

The first duty laid upon the committee—to investigate charges of attempts made by Charles W. Butts to induce Senators Kyle and Hunton to vote against the Tariff bill by the offer of \$14,000 and \$25,000 respectively—was quickly performed. The charges were proven; but the statements made by Butts to these Senators that he represented a syndicate of bankers and capitalists, and that an agent of the same was in Washington ready to pay over the money, failed to be substantiated. Butts himself denied before the committee that he had made these statements. The committee report that they regard the statements as "wholly untrustworthy." They found nothing in their investigation which impeaches the honor of the Senators approached. In the attempt to probe the alleged bargaining by which the Sugar and other trusts were charged with influencing legislation in their favor, the committee thus far find themselves baffled. The newspaper men who started the charges decline to give the names of responsible parties. The conviction in Washington is profound that a vast deal of corruption has been so cleverly covered up that the committee will never succeed, by any methods put at their disposal, in getting at it.

### Loyal to the Standards.

The action taken by the Presbyterians at Saratoga with reference to the seminaries and to the case of Prof. Smith shows that the great body of its ministry and membership hold firmly to its Confession, and are determined to repress any teaching that conflicts with it. By the very emphatic vote of 437 to 116, the Assembly adopted the report of the committee on the control of the seminaries. Hereafter the charter of every new theological seminary organized under Presbyterian auspices must contain a provision which confers upon the General Assembly veto power over not merely its professors, but also its directors. Further, every dollar of its endowment, not restricted by specific conditions, is to be held in trust for the General Assembly. This action is not binding upon seminaries already organized, but a committee of fifteen was appointed to confer with these institutions and induce them, if possible, to amend their charters so as to conform to it. Action equally as decisive and inflexible was taken in the case of Professor Henry P. Smith. Eighteen months ago the Presbytery of Cincinnati found him guilty of heresy and suspended him from the ministry "until such time as he shall make manifest to the satisfaction of his presbytery his re-

nunciation of the errors he has been found to hold and his solemn purpose no longer to teach or propagate them." Prof. Smith holds that the Old Testament is not free from errors of fact; but that the inspiration of the Scriptures is consistent with such errors of fact, and with the idiosyncrasies of the writers which influence their utterances. His case came before the Assembly on appeal. After a three days' hearing that body voted solidly against him. Nearly four hundred of the five hundred commissioners affirmed the sentence of suspension. The discussion, however, brought out many brave defenders of his views.

### Honors to American Officers.

St. James Hall, London, was beautifully decorated on the evening of the 24th—the 75th anniversary of the Queen's birth—at the banquet tendered to the officers of the U. S. Cruiser "Chicago," and leading representatives of army, navy and state were present to make the occasion memorable for its courtesy and fellowship. The speeches were all keyed to the sentiment inscribed above the orchestra: "Blood is thicker than water;" or to the more fraternal couplet printed on the souvenir book given to each guest:—

"When love unites, wide space divides in vain;  
And hands may clasp across the spreading main."

The most telling speech of the evening by a navy officer was that given by Rear Admiral Erben, commanding our squadron in Europe. Capt. Mahan, who commands his flag-ship, had but little to say, but it was apparent to all that it was to honor him that the banquet was given. His remarkable volumes on "The Influence of the Sea Power on History," first delivered as lectures before the Naval War College at Newport, R. I., of which he was the president, have given him a world-wide fame. The Times said of him that he had "effected a revolution in the study of naval history like that effected by Copernicus in astronomy." The same paper also said that Capt. Mahan's conception of sea power "now constitutes the whole basis of our naval thinking." It should be noted that on this same evening, in our own harbor of Boston, Vice Admiral Hopkins entertained Governor Greenhalge at a banquet on board H. M. S. "Blake." This outflow of cordiality from a nation so closely akin in speech and blood will show good results in the future.

### France Checkmated in Africa.

France has long cast covetous eyes on the Bahr-el-Ghazel territory in the Egyptian Sudan. Strategically the territory is one of great importance, as a glance at the map will show; it is also desirable because of its fertility. It belongs to Egypt, but that country is not able to defend it. Recently France has fitted out a military expedition to go to the coveted territory. This movement has excited the attention of both England and Belgium, neither of which powers is willing to tolerate further French encroachment in that direction. Over a year ago, the Congo Free State (representing Belgium) sent an expedition to garrison Lado on the Nile—the meaning of which is now for the first time apparent. Quite recently the British have not only annexed Uganda, but have also occupied Wadai with a permanent garrison. And last week news came that the English government had effected an arrangement with King Leopold by which that monarch during life is to have possession of the lands west of the Nile from Khartoum down to the Albert Nyanza; the Congo Free State, on its part, ceding to England forever a strip of its land along the west shore of Lake Tanganyika and from the northern end of that Lake up to Uganda. Those of our readers who are familiar with African geography will recognize at once how important is this new deal. It unites British East Africa with British South Africa in a continuous line of territory. It calls a halt to France on the Nyam Nyam frontier, and interposes a new State between her and the British possessions. The new Congo extension will doubtless at Leopold's death become also a part of England's domain which will then reach from Khartoum to Cape Town.



## Our Contributors.

### MEMORIAL DAY.

Again they summon us, the years  
Whose call was stormy once with tears,  
Whose cry was fierce and wild with woe—  
How soft their voices now and low,  
Among the graves where heart's-ease grow!

No bugle stirs the blood to war,  
No hillside shows the cannon's scar;  
The winds are sweet with mignonette,  
O gentle, healing years—and yet  
Ye would not have our hearts forget!

Along the dear, accustomed way  
Once more with wistful feet we stray,  
Alone with our dead past; no sounds  
From the rough world may pass these  
boundaries.  
'Tis calm beside the low, green mounds.

Toil, passion, pride—not yours to sway  
The heart on this its holy day;  
Here grief has learned to love her seat,  
Here youth and age with reverence meet,  
Mingling in one communion sweet.

O years, how tender is your touch  
To souls that sorrow over much!  
Deep down the daisied sod beneath,  
The sabre crumbles in its sheath,  
But deathless is affection's wreath!

—N. Y. World.

### MEMORIAL DAY THOUGHTS.

Rev. W. H. Thomas, D. D.

It is not a time to think of death. The buoyant, bounding life of spring walks forth again. Hanging gardens of blossoms adorn her coming. Carpets of velvety green are spread for her feet to tread. Insect, bird and beast voice her advance. The trees whisper softly and clap their leafy hands. The mysterious tides of life, being and power rise and overflow.

In this springtime of life and beauty we are called to look back on pain, wounds and death; to look back on the days, so vivid, when the spring air hung heavy with battle smoke, when the fresh grass was ploughed by deadly missiles, trampled by marching hosts, crimsoned with human blood and piled thick with the wrecks and fragments of the battle-field. Some of us can see again those days. The spring blossoms fell softly on the long, silent rows of slaughtered men waiting their burial. The song of birds broke strangely in on the groans of the wounded, the moans and gasps of the dying. It was spring then, but the gates of hell were opened, and murder and violence and misery and tears and pains and sufferings were let loose on the land to bow its proud head in long and bitter humiliation.

Now we are called to bind up with garlands of flowers the wounds of that war; to put the white blossoms of peace over the bodies that were torn with pain; to mark with flags the places where heroes lie. And we are to adorn those graves in the name of that comradeship which was created; in the name of an oppressed race freed and enfranchised; in the name of mothers, widows and orphans whose most sacred treasure lies in a soldier's grave; in the name of future generations who shall reap what these dead did sow. In the name of the nation they saved we are to garland their memories and keep flying over their graves the flag they kept flying over a united nation and made an honor and a power in the earth.

The hands that bore the musket and the sword shall do this adorning now, but not for long. Soon hands that never carried musket or drew sword in that great conflict will perform this duty. With tearful eyes and proud, swelling hearts their children shall do this and say, "My father fought for the Union." The chief distinction that will come to many of this generation and their children will be that we lived in those awful times and looked on the faces of those men of mighty days and mighty deeds—those undying dead. The nation has made no mistake in lifting that day out of the common days and making it sacred to her honored dead; no mistake when it bids the rush of dizzy wheels and the clang of hammers to cease for a day, while the nation shuts store, factory and school and goes forth to honor her dead; no mistake in saying to our people, "These men died for you; go, honor their memory today! Those common men who came out of common life and helped do mighty deeds for the peoples of the earth; those men who faltered not to march when the drum-beat of duty sounded—go, honor them, for it is such as they who honor humanity."

When General Grant was dying he wrote on his tablet and handed to General Buckner the words, "The war has been worth all it cost." That is the world's verdict today. The manhood it evoked, the freedom it brought the enslaved, the nation it perpetuated, the Union it preserved, the new and prosperous South it created, yes, history will repeat, "The war was worth all it cost."

It seems to be God's great will that from

time to time the fibre and manhood of nations, like that of individuals, should be tried by great dangers or by great opportunities. Manhood makes the great opportunity out of the great danger. Unmanliness makes the great danger out of the great opportunity. Slavery was in that war both danger and opportunity. Godly men and churches who thought dancing sinful could see the very beauty of holiness in human slavery. They proved from the Bible that it was a divine institution. In 1850 and 1860 were published in Boston and New York two books on moral science, written by two doctors in divinity, presidents of colleges; written to instruct our youth in colleges in the highest principles of right doing—one declaring slavery as righteous as the authority of a father over a child, the other maintaining slavery's divine sanction because Noah cursed Ham. Both books denounce the sacrilegious hand that would dare touch so sacred a Biblical institution as slavery. Well, such strange things men have found in the Bible that it seems not altogether hopeless to expect that some day they will find the religion of Jesus there. When that sad-faced man in the White House swept away slavery in sweeping away treason, he made out of the great danger the great opportunity.

It was a war fought by the young people. Out of the 2,500,000 who answered the call to arms, one-eighth were in their nineteenth year; three-tenths were under twenty-one; one-half were under twenty-four; three-fourths were under thirty. Of the 380,222 of the recorded dead, 143,109 graves are marked unknown. It is estimated that a million lives lost by that war, on both sides from all causes, is a fair estimate. It was an awful price to pay. Generously as the nation has dealt with those who survive it, it has not equalled the generous sacrifice they made who turned our great danger into a great opportunity.

Comrades, that great army has passed away; its bugles sounded its last reveille long ago; its drums have beaten their last tattoo; its tents were long since struck; its cannon have rung out their last notes of defiance and victory. To days and generations to come we pass on the work we did. We ourselves press on swiftly to the great muster and roll-call of the dead. When the turf shall be green over our breasts; when the spring blossoms are laid there by loving hands; when the dear flag flutters there in storm and sunshine as we have seen it flutter in the battle storm and victory, then may God's blessing be on the land and nation we leave behind, and may He "establish the work of our hands upon us; yea, the work of our hands establish Thou it!"

Lynn, Mass.

### SAN FRANCISCO LETTER.

II.  
Tourist.

BISHOP TAYLOR wrote of San Francisco, before it was a decade old, that "it could show better churches than any town of its age in the world, despite the fact that it was a very Sebastopol of old Nick." He made no attempt to cover up the difficulties in their way, that Methodists meet today, only in a modified form.

San Francisco had the misfortune of being settled by gold seekers, adventurers and gamblers, who left it no Puritan laws or traditions. It has no temperance law and no Sunday law, save a single Rest-day law that is practically a dead letter, with a climate where everything flourishes openly twelve months in the year.

There is a widespread fallacy abroad that a land flowing with wine is addicted to temperance. Wine is placarded at the Midwinter Fair as "the only sure cure for intemperance." Stanford University derives a large revenue from its acres planted in wine grapes. But Methodism has suffered too much in the grape-growing valleys from the wine interests of the people to interpret prohibition to exclude California wines. It has placed the French liquor store that handles native wines in the same category with the saloon. Rev. S. D. Simonds, who came to San Francisco in 1850, tells an interesting story of the first camp-meeting he held in Sonoma valley. He was afraid to announce a camp-meeting for fear it would be broken up by drunken roughs, but he received the unexpected support of a band of young men who constituted themselves a vigilance committee and drafted the following resolutions: "1. We believe in drinking whiskey. 2. We don't believe in drinking it at a camp-meeting. 3. We will not permit any one else to drink it. 4. We will punish any one found selling it." The first day a man was found

drunk on the grounds, but he refused to confess who had sold him the whiskey till he had been whipped with oak sticks and hung up three times with a lariat from a tree. When the committee found the vendor of the whiskey, they overturned his wagon with its contents and threatened him if he did not make short time in leaving the grounds.

Methodism has a strong Catholic influence to contend with in San Francisco. The Catholic Church nurtured in the old Spanish Mission Dolores, lying now in the heart of the city, has both wealth and prestige. It has been conspicuous this winter from its connection with the Midwinter Fair. Mr. Phelan, the chairman of the congresses held in connection with the Fair, is a Catholic. Mr. DeYoung, the commissioner-general of the Fair, is a Catholic by marriage, lending his influence to further Catholic interests. The display made by the "Brothers of the Christian Schools of California," is the only denominational educational exhibit at the Fair. The church has been further advertised this spring by the effort it has made to have "Meyer's History," one of the text-books used in the public schools, re-edited and certain objectionable paragraphs left out. A Catholic university is to be located about a mile from the Leland Stanford, Jr., University, and a site of eighty acres has been given by a Protestant.

Methodism suffers from a relaxing of moral sentiment, commoner in the northern than in the southern part of the State. A great many persons let their church letters lie in their trunks and drift away from the churches when they come to California. It is estimated that the number of persons in San Francisco who were Methodists prior to their exodus from the States, outnumber the entire membership of the churches. Every big religious campaign throws a search-light on some of these quondam Methodists. When they join the churches they often tarry but awhile and are lost again in the floating population that still makes a factor in the census of the West. The flats and restaurants in San Francisco care for a large migratory population.

So much for the difficulties. Methodism is numerically the strongest Protestant denomination in San Francisco, owning fine church edifices and blessed with a great deal of talent in her ministry. The best type of Methodists is to be found in the rank and file of the churches. Methodist traditions are honored as they are not in all parts of the East. At least sixty per cent. of the churches attend the class-meetings. There is an increase in the membership of the churches that is unknown in an older, settled community.

Methodism has led off in all aggressive moves, notably in the crusades that have been waged against the dives of the city and the "ladies' entrances" of saloons.

All the Methodist churches have been a unit this spring in a big religious campaign, led by Mr. C. H. Yatman, of New York city, and laid out along the same lines in connection with the Midwinter Fair that were followed by Moody at Chicago. The city was distracted for house-to-house visitation before Mr. Yatman's arrival. The services were held in a big tent with a seating capacity of three thousand that was put up on the new post-office site. It was the original plan to move the tent during the campaign, so that different parts of the city could have the benefit of its proximity, but it was found impracticable. Extension services were held every night, and every church was made a revival centre, so that the benefit derived from the movement by the different churches was not in inverse ratio to their distance from the tent. The after-services at night were taken from the tent to Central Church, and the afternoon services during the last three weeks of the campaign were held in Howard St. Church, no falling off in interest or numbers resulting from the transfer.

Howard Street is a down-town church located not far from the ferries. It has suffered from the exodus across the bay that is directed toward the charming residence cities that make the suburbs of San Francisco. Two years ago Rev. Westwood Wright Case, D. D., became its pastor—a man who has been epitomized as "a walking doxology among the preachers, a summer breeze to the people." Since his advent the interior of the church has been entirely renovated through the generosity of a single family at a cost of \$11,000. It has been re-carpeted, its walls and ceilings have been handsomely frescoed, the wood-work of the pulpit and encircling galleries have been painted in white and gold, and it has been lighted by electricity. Dr. Case preaches

evangelistic sermons, preceded by a street meeting every Sunday night, and his success has already been marked in building up the church.

The Midwinter Fair Congress of Religions closed recently a remarkably successful session. "While its scope," said Rev. A. C. Hirst, D. D., chairman of the Congress, in his prospectus, "is by no means as vast as the World's Parliament of Religions, yet it seeks modestly, but emphatically, the same grand purpose." Dr. Hirst was the host the first night, the opening service being held, at his invitation, at Simpson Memorial Church instead of at Golden Gate Hall. The opening hymn, "Lead, Kindly Light," was read by Rabbi Jacob Voorsanger, and the opening prayer was made by Rev. Horatio Stebbins, D. D., pastor of the First Unitarian Church of San Francisco. Rev. F. M. Bristol, D. D., of Evanston, Ill., preached a memorable sermon from the text, "Ye men of Athens, I perceive ye are somewhat religious." The sermon was full of the kindest tolerance and the deepest spirituality, and struck the key-note for the Congress. Dr. Bristol was interrupted by fervent amens. Home talent was largely represented at the Congress—Jewish rabbis, Episcopal bishops, eminent ministers from San Francisco and outlying towns, and professors from Stanford, Berkeley, San Jose and the University of the Pacific figuring on the program. One of the interesting features of the session was a symposium of ten-minute summaries of belief from eight different standpoints. The afternoon of the last day was devoted to the "Problem of Charitable Work" and "The Religious Education of Children," and the Congress closed with farewell addresses and a social gathering at the First Unitarian Church.

### What is the Solution of the Liquor Problem?

Hon. William Claflin.



IN answer to your question, "What is the solution of the liquor problem?" my reply is that, to me, there is only one way left, and that is to establish entire prohibition.

The traffic in alcoholic drinks, as a beverage, is unnecessary to the welfare of society. It is only evil, and that continually.

The nearer any community comes to its entire suppression the less there is of immorality, vice and crime. The saloon lives by crushing men. Every attempt by the public to suppress it is resisted, often violently, by the whole liquor interest. That resistance must be overcome by a united movement of all who desire the welfare of the whole community.

Restrictive measures everywhere have resulted in lessening the demoralizing influences of the traffic upon inebriates of mature years and keeping young men from entering upon the road to destruction. The latest form of restriction, that adopted by South Carolina, has proved the truth of this assertion by the unwilling confession of many of the opponents of the dispensary laws of that State.

Close the saloon, and the people will soon find a way of ending the reign of the liquor interest in the great centres of our population.

*Thackeray*

—Symposium in Boston Globe.

### "Post Nobilis."

ALL students of Latin will be interested in an anecdote related by Rev. J. F. Cowan as follows:—

Two well-dressed gentlemen, on a sight-seeing tour, strolled in the vicinity of a handsome new structure. "Wonder what this is?" queried one, casting his eye about for a corner-stone. "Ah, there is an inscription on the wall. Latin. Funny place to put it. 'Post Nobilis.' Let's see. I've forgotten most of my Latin. What do you make out of it?"

The other adjusted his eye-glasses, critically surveyed the inscription, and returned: "Hum! 'Post' means 'after,' of course; but 'nobilis' gets away with me. Nobilis, nobilis, no—I declare, I'll have to give it up. Let's inquire."

Thereupon they sought out the intelligent custodian of the building and put their question. "What does that there inscription mean?" the man repeated after them in a pitying tone. "It means just exactly what it says, and five dollars' fine in the bargain if you go to posting any bills around this place."

And the sight-seers who had forgotten their Latin retired, looking reproachfully at each other. —Golden Rule.



## The Epworth League.

### New England District.

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### THE PRESIDENT'S NOTE-BOOK.

Rev. Edward M. Taylor.

#### EPWORTHLEANS AND THE NEW MINISTER.

THIS head-line will suggest a variety of experiences to many Methodist ministers throughout New England during the last two months. The care and fatigue incident to moving day; the old pastorate with its memories, the new pastorate with its hopes and fears; the drawing out of the roots of affection from the soil of the former charge and the planting again in the new charge; the farewell receptions in the old field and the receptions of welcome in the midst of new scenes—these are familiar experiences to Methodist ministers and their families, and it is remarkable to observe the easy manner in which they adjust themselves to these contingencies of the itinerant life. It is the modern verification of the old adage: "The king is dead! Long live the king!" The administration of the old charge is laid down, the new administration is taken up, just as if nothing had happened. And yet something has happened—a migration has taken place, familiar scenes of the past have been exchanged for the untried realities of the future. In a sense and for a time the minister and his family have been de-naturalized. This sense of loneliness comes to every minister in changing his field of labor and it is in proportion to his inborn love of locality.

It is in this experience of loneliness that I wish to direct the attention of the Epworth workers to their new pastor. This feeling comes in no sense from the fact that the people in the former parish were more generous or friendly than the people in the new charge; it simply resides in the nature of all transplanting, whether in human beings, animals or trees. Some time is required to adjust one's self to the new environment, and this work of adjustment may be materially helped by the generous cordiality of the Epworth League members toward the new pastor. Just lay aside all the conventionalities of introduction and take the pastor and his family into your heart as you take the air into your lungs. Feel towards him as you feel towards the world of nature on a spring morning when the buds are opening and the birds are singing. Manifest towards him that joyful hopefulness which is the characteristic of all "beginnings." Don't wait for him to recognize you on the street or in the church. Go up to him with a natural cheerfulness and tell him you are glad he has come to be your spiritual shepherd. Say to him, "I am a member of the Epworth League, and it is my purpose to consecrate my time and talents to the work of helping you to make our church a power for good in this community."

#### THE LEAGUE IN VACATION TIME.

I always sit in the Sunday-school the last Sabbath before vacation with a feeling of sadness in my heart. The superintendent says a few farewell words to those who will be away during the summer and exhorts them to come promptly again in the fall. Many faces are bright with the anticipated summer joys on mountain-side or at the sea-shore. But note the faces of the little people who are to remain all summer "by the stuff." Domestic conditions make it impossible for them to enjoy even a week of country or sea-side life. What better work could be taken up by the Epworth League than to project a series of day outings for these little folks? The old custom of the annual Sunday-school picnic in our city churches is rapidly passing out of date; but the need of giving the little folks who stay at home their share in the summer joys is as

imperative as ever. Let us be careful about offending the little ones!

#### SOME GOOD BOOKS FOR SENIOR EPWORTH WORKERS.

Rev. E. S. Stackpole, D. D., has prepared a condensed manual on the witness of the Spirit. The title of the book is, "The Evidence of Salvation." It is a clear statement of this subject from the Biblical point of view, and is well worth reading by all who desire to deal directly with God in their relation to this great doctrine of our church.

Those who are in the habit of selecting the latest and best works of fiction for their summer reading [cannot do better than to enter on their list of books some of the historic novels by Stanley J. Weyman—"A Gentleman of France" and "Under the Red Robe." These are books calculated to leave healthful impressions in the mind of the reader, stimulating to the culture of true manliness, and arousing a healthy disgust towards all meanness.

22 Copeland St., Roxbury, Mass.

### PRACTICAL SUGGESTIONS FOR BUSY WORKERS.

#### Dept. of Spiritual Work.

R. S. Douglass,  
First Vice President.

OUR AIM. The development of Christian character.

PRAYER-MEETINGS.—1. Regular Meetings. 2. Cottage Meetings.

#### COTTAGE MEETINGS.

It is usually best for the first vice-president to appoint one or more reliable committees, according to the number of weekly cottage meetings held, who shall be responsible for these meetings. These committees should secure the places for meeting, changing from house to house, entering the most ungodly homes, if possible. They should appoint the leaders subject to the approval of the first vice-president, and secure the attendance of a sufficient number of good workers. It is best to change these committees at least quarterly. Such appointments distribute responsibility, which should be done whenever possible.

Leaders.—Appoint leaders; do not ask for volunteers. Appoint them long enough ahead and ask them to make careful and prayerful preparation. Announce the leaders in some public way. This will increase their sense of responsibility. Change leaders weekly. This will develop talent. One who has led will be sure to have more sympathy with other leaders and to feel more obligation to assist them in the meetings. Do not be afraid to appoint young converts as leaders. Leaders need character, consecration and common sense; they do not necessarily need theology or education.

Workers.—Be sure that enough workers are present, especially singers, to carry the meeting along with interest and power. The best workers are needed in cottage prayer-meetings, as these meetings ought to be held with the special object of getting sinners converted at each meeting. Organized praying-bands are often advantageous in this work. Give all converts a special invitation to attend these meetings and take part.

Exercises.—Don't let the meeting drag. One hour is usually long enough. Begin with a carefully-selected portion of Scripture. It will give character and direction to the thought of the meeting, especially if followed by a few wise and practical words by the leader. Have plenty of impromptu singing. Encourage every Christian present to offer a short prayer. Let the testimonies and exhortations have in view immediate results in the conversion of the unsaved present.

Let the Spiritual Work department of every chapter organize (after consultation with the pastor) at least one cottage prayer-meeting, and as many more as can be well sustained.

Plymouth, Mass.

#### Dept. of Mercy and Help.

Rev. I. P. Chase,  
Second Vice President.

NAPOLEON once said, "Jesus alone founded His empire on love." Paul said, "For the love of Christ constraineth us." Christ's love begets love in our hearts for Him, and for all His creatures. The love of Christ in the heart makes the work of this department spontaneous and joyous. This hidden power within manifests itself in deeds of mercy and help. Jesus found some new work of love each day that called forth His sympathy, pity, and power—at the wedding feast His presence added new interest and pleasure; the widow who gave

her all heard words of commendation from her Lord; He wept with the bereaved sisters; He helped Peter pay his taxes; the sick were made whole by His touch; death yielded up its victim at His command; the penitent heard words of pardon. All His work in this world was for others, because He loved them (John 3: 16).

As Epworthians we should be filled with the Spirit of Christ and go forth counting it our highest joy to minister to the sick and unfortunate in a way that will assure them that it is not because it is our duty, but because we love them and are interested in their welfare.

Have you called upon those new-comers and invited them to the church and League? Let us be on the alert to do all we can to make the lives of those around us brighter and happier, ever remembering the three Ps—pray, plan, and perform.

St. Johnsbury Centre, Vt.

#### Dept. of Literary Work.

Rev. W. J. Yates,  
Third Vice President.

MANY of our Leagues, especially those in the cities, suspend all work in this department during the larger part of the summer. In some places this is necessary on account of the absence of the members on vacation. What can be done to avoid serious loss of interest during the hot weather? If close study of literary topics is irksome and evening meetings indoors are disagreeable, it is possible and advisable to so arrange work under this section that vacations shall be helpful to it rather than detrimental. Let village and country Leagues utilize the talent available among their city visitors. Afternoon gatherings, excursions of various kinds, conversational lectures or "talks," can be so planned as to meet local needs and give impetus to social and intellectual life, proving a blessing to visitors and visited. Let city Leagues interest their members in study of nature rather than books. Many never leave their homes and business at this season. Let them meet, even if attendance is smaller and meetings less frequent than during the winter. Get some one interested to study and describe our song-birds and their habits. This study can be made in the parks and door-yards and streets of the city. Organize Saturday afternoon trips into the country or to the sea-shore. Open eyes and ears will find much of interest in the grasses, wild flowers, trees, insects, fish, stones, and inhabitants—vegetable and animal—of pools, ditches, rivers, and harbors. If some member has a microscope, the information and enjoyment to be had is inexhaustible. A pocket magnifier is as good as another Columbus to open an unknown world of beauty.

If all this wealth of material and information cannot be used at once, let it be stored away in reserve for the meetings of the autumn and winter. Letters of travel, especially if illustrated by photographs of the scenes visited, can be made profitable. The camera should yield something valuable during the season not only to the excursionist, but also to those who are obliged to stay at home. Wherever you are during the coming months, keep all senses open to the knowledge of God's world of beauty and wonder. Gain knowledge for yourself and enlargement of view and purpose, and don't neglect to impart some of your gain to others. Dividing your gains multiplies your pleasure and profit.

New London, Conn.

#### Dept. of Social Work.

John Legg,  
Fourth Vice President.

DO not neglect the outings of various kinds in their proper season. The springtime is especially appropriate, after the long tedium of winter. A barge ride to some adjacent town, to a sister chapter, on a beautiful evening, will prove a timely and profitable occasion. In all arrangements consider the good of the whole. It can be as truly helpful as any time spent wisely, and also prove a royal good time.

Insist upon those going who do not feel well acquainted. They will make more progress on an occasion of this sort than in six months of ordinary contact. Don't forget the older ones. They will need considerable urging, but they will enjoy the fact that you want them, will have a good time, and it will be put down as one of their red-letter days. Do not allow them to be affairs of "our set" simply, or they will lose their influence for good.

Have an eye to the treasury. Make your arrangements carefully. Charge enough to net a little profit. All events of this nature

should be conducted on a business basis. It will help the interest if it be known to be a financial help to the chapter.

I know of a ride, in one of our chapters, gotten up on the above principle, which was not only a grand good time, but a real means of great good. Some elderly people who had not been to anything of the kind for years were induced to go. After it was over they were surprised that they had gone, but there is no event they like more to talk about than "that ride to Grafton," and nothing that has done more to interest them in the League.

38 Oread St., Worcester, Mass.

#### Dept. of Junior Work.

Mrs. Annie E. Smiley,  
Supt. Junior League.  
An Army with Banners.

THERE were only thirty-six Junior Leaguers in the "army," and there were only thirty-six five-cent "banners," but when the Juniors came marching up the aisle with banners held aloft and keeping step as they sang, "March along together," the large audience at our anniversary service said to one another: "The Junior League really does amount to something, doesn't it?"

Now, at the risk of being too chatty and conversational, I will tell you how we made those five-cent banners. Leigh Hunt once promised his publisher to send him a "chatty" article, and received the chilling response that a "gentleman-like article" would be acceptable. Our good editor may give me a similar hint; but, meanwhile, as I know of many Junior workers who are looking to this department to find "some idea I can use in my work," I will try to make what I say practical rather than poetical.

The small banners to which I have referred are made of white bleached cotton cloth, with a strip of Turkey red down the middle. They are shaped like a large banner, wider at the top, and with the bottom cut in fish-tail fashion. A yard of cloth makes three banners, and they can be made and mounted for the small amount I have mentioned, if some one is willing to do the work. They can be used on many different occasions—at the Junior League picnic, in a Memorial Day procession, at the Children's Day concert, as well as in a Junior League entertainment; and I hope as the red and white tulips and poppies blossom out in the garden, the red and white ban-

# IVORY SOAP



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ners will blossom out in our Junior Leagues.

I will just mention one other feature of our Ipswich anniversary exercises. An "Alphabet Drill" was conducted by our pastor's wife, and was finely responded to by the Juniors. The letter A was called, and all who could remember the name of a person or place in the Bible beginning with A rose, and gave the names in turn. The letter B was then called and responded to in the same way, and this continued with all the letters in the alphabet. This exercise takes but a few minutes, and is very interesting if conducted in a bright, brisk way.

I wanted to suggest a Junior League pansy-bed, and I will leave the suggestion for you to carry out yourselves.

Ipswich, Mass.

## Fresh from the Field.

Rev. F. N. Upham.

### "The Ideal of the Epworth League."

This was the title of an address delivered at the anniversary of the Peabody (Mass.) League by their new pastor, Rev. C. H. Stackpole. Our correspondent spoke of it as a "splendid address," which we fully believe. In the enthusiasm of the hour fully twenty-five new names were given as subscribers to the *Epworth Herald*, and on the same day a Junior League of 29 members was organized.

### The White Mountain Chapter.

Rev. W. R. Webster has organized chapter No. 10751 in the town of Bethlehem (N. H.). Last fall the young people were helpful in the revival at the church, and have raised a good sum of money for a piano.

### Fraternal.

The League at Harvard St. Church, Cambridge (Mass.), entertained a large delegation of Epworth young people from the Baker Memorial Church on the evening of May 17. The guests fully appreciated the cordiality and courtesy of their hosts. Such visits do much good.

### A Cheering Word.

It comes from Pascoag (R. I.). The League welcomed their returning pastor, Rev. J. Hollingshead, by giving him and his wife a most cordial and very largely-attended public reception. A purse of \$50 was presented to Mr. Hollingshead, and a beautiful bouquet to his wife. The evening's entertainment was well planned and equally well carried out. The League has a membership of 69. Accessions are reported often. Good work is being done in all its departments.

### The Wesley Epworth League.

This is the chapter's name at Merrimacport (Mass.). Recently a Sunday evening service was held under its auspices. The exercises were of a historical character. "Early Methodism" was the special theme. Various papers on topics of interest, such as "John and Charles Wesley," "The Holy Club," "The Field Preacher, Whitefield," "Not a Theology, but a Life," were presented. Rev. T. W. Sprowls, pastor, was actively engaged in the planning and execution of this program, which he intends to be only the first of a series of similar services.

### Pilgrims and Indians.

Among the granite quarries of West Quincy (Mass.) the Pilgrim Union held their quarterly meeting, May 17, and listened with much interest to Dr. Daniel Dorchester as he described his recent work among the Indians. His 96,000 miles of travel gave ample material for the most sprightly and fascinating address that we ever heard fall from his lips. Mr. John Ramsdell, the missionary enthusiast, is president of this Epworth Union, which comprises the Leagues of Dorchester and Quincy.

### From Cape Ann.

The regular quarterly convention of the Leagues of the Cape Ann Circuit at Gloucester (Mass.), May 17, was one of the most successful and enthusiastic meetings ever held in connection with League work on the Cape. Large delegations were present from Rockport, Bay View, Riverdale, East Gloucester and Prospect Street. The convention was given entirely to the consideration of Junior methods. Mrs. G. M. Smiley gave a most helpful address on "The Ideal Junior League." This was followed by drills of various kinds, vocal and instrumental solos, flower songs, etc., by over 150 ideal Junior Leaguers, representing the Junior chapters of the circuit. Reports from the chapters showed them all to be in a flourishing condition, and doing real work in every department.

### An Impressive Installation Service.

The Epworth League of Fourth St. Church, New Bedford (Mass.), held a very impressive installation service April 1 at the regular hour of evening worship. The service as published in "Epworth Songs" was used, a very earnest address was read by the incoming president, Mrs. Annette M. Church, solos and anthems were sung by the choir and hymns by the congregation. A report of work done was read by the secretary of the Junior League, and remarks made by the pastor, Rev. B. F. Simon. During

the past year the Mercy and Help department made 190 calls on the sick and 50 on other members of the church.

### Welcome to the Faithful Pastor.

The Epworth League in Stoneham (Mass.) held a very successful social in the vestry of their church, April 19. After the business meeting, at which fourteen new names were proposed for membership, an excellent musical and literary entertainment was provided by the social committee. The pastor, Rev. Elwin Hitchcock, and his wife were called to the front, and much to their surprise were presented with an elegant silver service. As this was the nineteenth anniversary of their marriage, the League and their friends took this opportunity to show their love and appreciation. Mr. Hitchcock is welcomed back not only by the church and congregation, but by the whole community.

### Fall into Line!

The Young People's Union connected with the Methodist Church at Southbridge (Mass.) has heard and heeded this evidently providential word, and has become a chapter of the Epworth League. April 10 was the date of its reorganization. The *Optic* is a manuscript paper read at their regular meetings. The following lines are taken from its April issue. They are an original contribution to its columns:—

### A MAN AND HIS SHOES.

How much a man is like old shoes!  
For instance, both a soul may lose.  
Both have been tanned; both are made tight  
By cobblers; both get left—have rights.  
Both need a mate to be complete,  
And both are made to wear on feet.  
Both need healing; both get sold,  
And both in time all turn to mold.  
With shoes, the last is first; with man  
The first shall be the last. When  
Shoes wear out they're mended new;  
When men wear out they're men dead too.  
They both are trod upon; and both  
Tread upon others; nothing loath.  
Both have their ties; and both incline  
When polished in the world to shine.  
And both get out—so would you choose  
To be a man, or be his shoes?

### From Italy.

Epworth Leagues are springing up in nearly all of the Methodist Episcopal congregations in Italy, drawing and interesting the young people. The *Evangelista* has a note from the secretary of the Junior League in Milan, saying that they had just held a "festa" on the occasion of opening their new hall. From the sale of articles made by members of the League and church they realized quite a goodly sum, of which part was to be used for the League and the remainder for the Sunday-school Christmas tree.

### The Anniversary.

From very many Leagues we hear of pleasant anniversary exercises held on Epworth Day, May 13. A delightful similarity characterizes them. The pastors have been the speakers in many instances. Subscriptions to the *Epworth Herald* have been secured. The Juniors have had a prominent place. Altogether, the anniversary has been celebrated with much enthusiasm.

### Providence District Convention.

The East Weymouth (Mass.) League entertained a good many young Methodists at the sub-district convention held recently in that town. Seventeen towns were represented by delegates. Rev. C. E. Beals, of Mansfield, presided. Mrs. G. W. Penniman, Mrs. Smiley, Rev. G. E. Brightman and Dr. T. C. Watkins delivered addresses.

### Lowell Epworth Union.

Mayor Pickman, of Lowell (Mass.), was one of the speakers at the recent Epworth meeting held in that city. Revs. W. T. Perrin and E. M. Taylor also addressed the audience on appropriate themes. Rev. F. K. Stratton, pastor of St. Paul's, where the meeting was held, offered happy words of welcome.

### Reception Given by the Young Men.

The most brilliant social event in the history of the Epworth League at Fitchburg (Mass.), Chapter 590, took place Monday evening, May 14, when the young men of the chapter tendered a reception to the ladies and invited guests. Among those present were Rev. G. F. Eaton, D. D., and wife, Rev. C. H. Talmage and wife of Leominster, Rev. Alexander Dight of West Fitchburg, Hon. E. B. Moulton, Mayor of Fitchburg, Geo. Douglass, chief-of-police, J. G. Edgerly, superintendent of schools, C. M. Rogers, president of the Worcester Social Union, and the presidents of the Christian Endeavor Societies of the city and neighboring Epworth Leagues. The guests were received in the auditorium by the president of the Epworth League, M. E. Choate, Dr. Eaton and wife, Rev. G. S. Butters and wife. After a social hour the company marched to the vestry where a tempting spread had been prepared and was served by the young men. Covers were laid for 160. The room was tastefully decorated with red and white bunting, cut flowers and potted plants. At the conclusion of the banquet prayer was offered by Rev. A. Dight, and the president introduced Rev. G. S. Butters, who officiated very happily as toastmaster. Among the speakers were Dr. Eaton, Mayor Moulton and Chief Douglass, who referred in no uncertain sound to their determination to enforce the no-license law, Mrs. R. R. Conn, president of the W. C.

T. U., E. N. Choate, treasurer of the trustees, C. M. Rogers of Worcester, C. W. Putnam, superintendent of the Sunday-school, and J. G. Edgerly. The Y. M. C. A. quartet added much to the pleasure of the evening by rendering several selections.

### Boston East District Convention.

The Lynn District League held its annual meeting in Centre Church, Malden, May 23, Albert L. Nutter presiding. About 300 delegates, representing nearly all of the 46 chapters of the district, attended the afternoon session. Rev. Oliver W. Hutchinson, of the Medford Chapter, conducted the opening devotions. The design of the committee—to make the papers experimentally helpful—was fulfilled by Miss Emily Robinson, of Belmont Chapter, Malden, who gave practical hints along literary lines, and by Rev. John H. Miller, of Franklin, Pa., who made interesting social suggestions drawn from his experiences in several Leagues in the Pittsburgh and Erie Conferences. The convention accepted an invitation to hold the next quarterly meeting in Newburyport. It was voted that the local chapter become subordinate to the District League. Provision was made for Epworth League day at the August camp-meeting at Asbury Grove. A resolution against the use of tobacco, and requesting members of our Leagues both by precept and example to oppose this increasing evil, was adopted. Notice was given of an amendment to be proposed to change the district name from "Lynn" to "Boston East" to correspond with that recently adopted by the Annual Conference.

The important business of the day was the annual election. The nominating committee, consisting of one delegate from each chapter, reported the following, who were unanimously elected: President, Daniel Coath; vice-presidents, Edmund S. Wellington, Miss Ella F. Merrill; corresponding secretary, E. W. Durgin, Salem; treasurer, C. H. Kennison; auditor, Edward Webber; directors, Albert L. Nutter, Samuel T. Emery, Frank S. Colley, I. Augustus Newhall, W. A. Melbye.

Between sessions supper was served and a reception was given to the outgoing and newly elected district officers.

An organ recital, by Frank E. Smith, opened the evening session. A solemn Recognition service was conducted by Presiding Elder Knowles, assisted by the following quartet: Mrs. E. H. Bailey, Mrs. Hale Jacobs, Samuel Jordan and E. A. Tufts. The chief address was delivered by Rev. Willard T. Perrin, president of the New England Conference League, entitled, "Wanted—Epworth Leaguers that See Visions." It was an able and effective address, forming a fitting crown to a practical and interesting convention.

### GENERAL CONFERENCE

Methodist Episcopal Church, South.

Rev. S. A. Steel, D. D.

### III.

THE leave-taking of our fraternal delegates was a very pleasant episode of the Conference. These brethren have endeared themselves to us, and greatly promoted the good cause of fraternity. Dr. Goucher and Dr. Stephenson, ex-president of the Wesleyan Conference, were accompanied by their wives, whose influence was a silent but eloquent plea for good fellowship. We will cherish the recollection of the visit of these elect ladies as one of the specially pleasant features of this session.

Much important work has been done since I wrote last. The Conference has adopted very stringent legislation on the liquor question. It is now made an offence to be dealt with as an immorality, for any of our members to make, buy, sell, or use, except in cases of necessity, ardent spirits, or to sign a petition for a license to sell, or to rent property for the liquor business, or go on a bond for a whiskey-dealer. The sentiment of the Conference is overwhelming on this subject. A member who dared to say that between a better man and a worse it might be right to sign the petition of the better man, was greeted with a storm of hisses. "That is the first time I ever heard that sound in a Methodist Conference," said Bishop Haygood, as he brought the gavel down with a sharp report. But it told the attitude of Southern Methodism toward the liquor traffic. It is that of uncompromising hostility. We will make no terms with it. It must die. And as far as we can effect that end it shall die, and die forever.

Our relations to our colored brethren, who are assembled in Memphis in their General Conference at this time, came in for a fair share of cordial attention. Bishop Lane was introduced to our Conference, and made a strong and eloquent speech. It was followed by a collection in behalf of Lane Institute, located at Jackson, Tennessee, under the patronage of the Colored Methodist Episcopal Church in America; and quite a nice sum of money was realized. Bishop Duncan was accredited as our fraternal messenger to their General Conference, and received an ovation. Several of our Bishops attended the ordination service of the two new colored Bishops, Williams and Cottrell, on Sunday. I think this church has a great future. It solves the race problem under existing conditions, and enables us to give hearty sympathy and support to the colored work without friction. The colored people themselves could not be better pleased than to have their own bishops, secretaries, editors, and other officers, and conduct their own work. These officers are always recognized and accorded proper courtesies by our

church. So we live in peace and help each other forward in our work.

The *St. Louis Globe Democrat* took the census of the General Conference, including some representative visitors, on the question of organic union. A very large proportion of those who were interviewed were opposed to organic union. I doubt if it ever had fewer advocates among us than now. At the same time there is a better feeling of fraternity than ever, and a decided conviction, which is likely to take definite shape, that federation is both practicable and desirable. Methodism in America cannot afford to stand apart. All signs point to closer compact between them.

The whole Conference sympathized with our venerable senior Bishop Keener, who was unexpectedly called home by the tidings that a beloved daughter was dying. She passed away before he reached her bedside. This is a great blow to Bishop Keener, for his domestic affections are very strong. He has brought up his children in the nurture and admonition of the Lord. The daughter who died was a most estimable Christian lady. Bishop Keener is universally beloved by our church and admired by our Southern people. He is a Southerner of the old type, and one of the noblest men Southern Methodism has produced. May the Lord support him in this sad hour!

The Conference has fully organized the Epworth League. It is modeled largely after the League in the Methodist Episcopal Church. The board of managers will be located at Nashville. There is to be a secretary, an editor, and an organ. This young giant will now go forward with rapid strides, and I am mistaken if the whole church does not feel the quickening influence of its work.

The Conference has also organized a Board of Education, for the purpose of unifying and correlating as far as practicable our institutions of learning. It has also set on foot a movement to endow the Biblical Department of Vanderbilt University with \$300,000. We have done very little for Vanderbilt; but there have been many excuses for it. The rehabilitation of local institutions seemed a prime and paramount duty. But the time has come for us to put our educational work on a higher plane, and to show our appreciation, as a church, of the noble generosity of its work.

H-O is not a  
PARTLY COOKED  
oatmeal.

It is TWICE  
COOKED—once by  
the direct applica-  
tion of steam, then  
by roasting for 3  
hours with super-  
heated air. This  
makes the indi-  
gestible digestible.

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radical and unique legislation.

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GEO. A. LITCHFIELD, Pres., 53 State St., Boston.



ity of the founder of Vanderbilt University by giving it the means necessary to its great work. I trust before another quadrennium has passed the endowment will be raised, and the grand work now being done at Vanderbilt will be greatly enlarged.

The Conference fully endorsed the editorial management of the *Christian Advocate* by Dr. Hoss. Hereafter there will be only one editor of the *Advocate*, it being deemed best to allow him entire control of the paper. Our missionary secretaries will be reduced from three to two, and both of these will have to reside at Nashville where the Board of Missions is located.

A change was made in our law by which the authority to license local preachers was taken from the quarterly conference and vested in the district conference. It is believed this will have a good effect in raising the standard of culture required for our local ministry.

Strong action was taken in opposition to lotteries and gambling, endorsing all measures taken by our national government, not subversive of our liberties, for the destruction of these evils.

The Publishing House makes a very fine report. It is now out of debt, and is making money. The circulation of the *Advocate* has fallen off about 4,000, the present subscription being 23,000. This is attributed in part to the fact that some other papers, as the *Tennessee Methodist* and the *Memphis Methodist*, have been established in the territory adjoining Nashville where the *Christian Advocate* is published. The administration of Dr. Hoss is conceded on all hands to have been admirable, and the merit of the paper quite up to its previous high standard. I hope the multiplication of these local journals, if we must have them—and they seem inevitable—will lead the church to adopt a liberal policy toward our connectional organ, and give the editor all the money he needs to make the paper the equal of any in the world.

The second Sunday of the Conference was a great day in Memphis. Dr. Goucher preached a masterly sermon at the First Church at 11 A. M., and Dr. T. Bowman Stephenson, ex-president of the Wesleyan Conference, delivered a powerful discourse at night. Dr. Sutherland preached at the Central Methodist Church at 11 A. M. and fully sustained the impression made by his eloquent address. Your correspondent, having heard these distinguished preachers, indulged his desire to hear the "old man eloquent," the inimitable Dr. John Matthews, of St. Louis. He was at his best. The audience by turns laughed and wept, and wound up with an old-fashioned shout that shook the rafters. There are few preachers who can touch the chords of the human heart like Dr. Matthews. Witty, wise, pathetic, powerful, he is a wonderful man. There was a great Epworth League mass meeting in the afternoon, and addresses by Dr. Dabbs, of California, Dr. Newman, of Alabama, Dr. Matthews, of St. Louis, and your correspondent. It was a great occasion, and will doubtless have a good effect on the League work.

Bishop Hendrix calls Dr. Hunt, agent of the American Bible Society, "the linch-pin of fraternity." Dr. Hunt's presence has been a benediction to us. The Conference heard him gladly on the great work of the Bible Society, and renewed its assurance of co-operation.

A vast deal of detail work has been done, and the Conference is making fine headway. On all hands we hear praise of the committee on entertainment for the excellent accommodation provided for the members. There is also a great host of visitors, and everybody seems happy and hopeful. Great is Methodism throughout this glorious Southland. Long may it live and bless our country with its ministry of truth!

Later: J. D. Barbee and D. M. Smith were re-elected Book Agents; Dr. E. E. Hoss, editor of the *Christian Advocate*; and Dr. J. J. Tigert, book editor. Admirable selections all.

Nashville, Tenn.

## The Conferences.

### N. E. Southern Conference.

#### Providence District.

The secretary of the Conference, Rev. Stephen Olin Benton, presiding elder of the Providence District, has done himself great credit in publishing the Year-Book of the New England Southern Conference. Its 140 pages are packed with facts and figures of great interest to every intelligent Methodist within the limits of our Conference. The Conference roll is arranged chronologically, showing the date of the admission on trial into the traveling connection of each member of the Conference, the name of that honored and beloved veteran, Rev. John B. Husted, standing at the head of the list, while that of the much-esteemed Rev. James B. Washburn, a somewhat younger man, admitted on trial at the late session of the Conference, appears at the last. In this book we have the official journal of the proceedings of the Conference recently held at Brockton, greatly adding to its value. Thirteen preachers have been transferred to other Conferences and eleven have been received by transfer. The statistical tables are very full and complete, giving exact facts relating to our benevolent operations as well as to our advancement or decline in every department of church work. Full reports of the presiding elders, standing committees and special committees also appear in these interesting pages. Full lists of the Sunday-school superintendents, presidents of Epworth Leagues, local preachers, and widows of deceased members are given, together with a great amount of matter of real interest to all our people. In addition to all these, sundry advertisements may be found in both ends of the book, showing where we may get almost anything from a phosphate for the brain to a hat to cover it. The price at which the Year-Book is sold is so trifling that it is within the easy reach of the

purchasing ability of our poorest people even in hard times.

A very sad event occurred at East Greenwich Academy, May 18, in the death of Herman R. Crocker, of Binghamton, N. Y., from appendicitis. He was a member of the junior middle class and was pursuing the studies of the Greek preparatory course, with intention of entering college and fitting for the ministry. He was very popular among the students, and his sudden death has caused deep sorrow in the school. His father and uncle were at his bedside when death came.

A very cordial public reception was given Rev. E. E. Phillips, at Drownville, on his return for the second year. Mr. F. E. Arnold presided, the address of welcome being given by Mr. George Noble. Mr. Jonas E. Buckingham, in behalf of the church and friends in the community, presented the pastor with a handsome gold piece, and Mrs. Phillips was given a beautiful bouquet of flowers. This was followed by a short address by Mr. Phillips, who warmly thanked the company for their appreciation and gifts. After the pleasant musical and literary program had been executed, refreshments were served for the entire company. Revival services were begun on the first Sunday after Conference, which continued three weeks under the leadership of Rev. J. E. Fischer, who preached the truth earnestly and positively, leading the people to repentance and faith. Sixteen persons sought the Lord. On the first Sunday in May, 7 joined the church on probation and by certificate. Others will follow these in the near future on probation and by certificate. Since January, 16 have been received on probation, and the church is prospering in every respect. The debt for the parsonage has recently been reduced \$400. There is a prospect that by instalments of \$400 the entire indebtedness will be canceled in a short time, greatly to the relief of this struggling and overburdened people. Improvements on the interior of the church are contemplated. Drownville has become an independent church and now has the full services of a pastor. The future looks bright. Pastor and people are united and happy.

At Riverside Rev. C. A. Lockwood, a student of Brown University, formerly pastor at Wakefield, was given a reception which made him feel quite at home among this new people. Rev. E. E. Phillips, a former pastor, made an address of welcome, to which Mr. Lockwood happily responded. After enjoying interesting exercises the audience retired to the vestry where a collation was served by the Ladies' Aid Society. The pastor has entered upon his work with his might and expects to have a good time. Riverside now has a pastor all to itself and ought to advance rapidly.

Rev. Elliot F. Studley and Miss Flora A. Sanborn were married at Littleton, N. H., May 9. We present hearty congratulations. Mr. Studley is pastor of Edgewood Church, Providence.

On Sunday evening, April 20, Rev. George W. Anderson preached to about six hundred persons at Corbett's Mission, Providence. The audience was made up largely of non-churchgoers. Mr. Corbett has opened a cheap lodging house on Canal Street and is engaged at the same time in a very important missionary enterprise for the poorer classes. On Sunday, May 6, Mr. Anderson occupied Mr. Studley's pulpit at Edgewood.

X. X. X.

#### Norwich District.

North Manchester interests are encouraging. Good attendance at class-meeting and at the Epworth League prayer-meeting are signs of increasing interest in spiritual things. Revival influences are expected to work good results during this Conference year. The topics of the pastor's sermons have been eminently fitted to deepen impressions in the serious-minded. The first Sunday in May, 6 persons united with the church and 3 were baptized. A love-feast after the old fashion was recently held, and was of much benefit. Mr. Tregaskis and his people are alert on all right lines of church advancement. A lady has been lately elected steward in this church. As she is also president of the Ladies' Benevolent Society, it is a recognition of Mrs. Smith Talcott's ability, and not a complimentary honor merely which the church has conferred upon her so soon after she took up her residence here. ZION'S HERALD is read in many homes of this parish. The subscription list numbers nineteen.

South Manchester received 11 additions to its membership the first Sunday in May. Two persons were baptized on the same occasion. The fifth anniversary of the Epworth League was appropriately observed. The chapter from the North Church was invited to participate in the service. The meeting was very pleasant, and united all still more closely than before in Christian fraternity.

Willimantic. — The League celebrated the fifth anniversary of the founding of the general Society. The Junior chapter participated in the exercises. This chapter has done excellent work during the year in all departments. Rev. O. W. Scott, the pastor, is ever ready to assist in the work. His efficiency was recognized by his appointment at the last Annual Conference as Conference president. His labors as district president during the past year have resulted in a valuable series of sub-district conventions.

W. J. Y.

#### New Bedford District.

Orleans. — Rev. Geo. O. Thompson, a supernumerary member of the Des Moines Conference, has been appointed to supply this charge, and has entered upon his work with encouraging prospects. A very interesting Epworth League entertainment was recently given, in which the Leagues from Chatham and Eastham participated.

A most interesting service was recently held at the home of Mrs. Hannah S. Cobb, of South Truro, on her 97th birthday. Members of the church and other friends gathered at her home, where after appropriate exercises the sacrament of the Lord's Supper was administered by the pastor, Rev. J. S. Fish. Mother Cobb was married to Freeman Cobb, in Truro, Nov. 5, 1816. They were both converted in the January following, under the labors of Rev. Olin Roberts, and united with the Methodist Episcopal Church, of which she has been a member for seventy-seven years, her husband having died in 1881. She is now in comfortable health, though her mental powers are much impaired. She thinks and talks of little but religious things. Her descendants have been nine children (six of whom are living), 48 grandchildren, 62 great-grandchildren, and 9 great-great-grandchildren — 128 in all.

Another instance of a long and useful life is that of Capt. Seth S. Burgess, a trustee of our church at Bourne, who passed his 84th milestone, May 18. Capt. Burgess began to go to sea when ten years of age, attending school winters. At

eighteen he was mate of a vessel, and master at nineteen. He followed the sea fifty-four years—forty-four as master—making in that time thirty voyages to Rio Janeiro besides voyages to other foreign ports. In all this time he never lost a vessel nor met with a serious accident. In 1874 he returned to Bourne to settle down and enjoy his well-earned competency. The hand of time rests lightly upon him, and notwithstanding his many years he is regularly found in the house of God on the Sabbath. On the day preceding his anniversary he was at the reopening of the church at Cataumet and made a liberal contribution for its improvements. May the day of his removal from this world be far distant!

Two union Sunday-school conventions have been held in Barnstable County—one at Chatham, May 17; the other at Truro, May 18. Pastors of the local churches, assisted by Mr. J. N. Drummer and Miss Bertha F. Vella, of the State Sabbath-school Association, made these conventions very interesting and profitable to the Sunday-school workers of the lower part of the county.

At North Truro improvements have been made on the church, including the lowering and enlarging of the pulpit platform. This is the second time the elevation of the pulpit has been reduced since the house was built fifty-four years ago. The pastor who was here when the house was erected—Rev. Seth H. Beale, now of the East Maine Conference—is still pleasantly remembered by the older Lahrabitants. This people believe in raising the money before they spend it, consequently all bills were paid when the work was done. Rev. C. A. Purdy is pastor.

N. B. D.

### Maine Conference.

#### Lewiston District.

Lewiston, Hammond St. — A large number assembled in the vestry and parlor of the church on a recent Thursday evening to receive the returning pastor and his wife, Rev. and Mrs. T. F. Jones. After the reception a short program was rendered. On the Sunday following, 1 was baptized, 4 were received on probation, and 8 into full membership. Two have since expressed a desire to become Christians. This church did good work during the past year, several joining the church, and on the last Sabbath \$50 was raised to cover the deficiency in current expenses. One of those received into the church in January was called to her reward two weeks ago. Both pastor and people have commenced the new year full of courage.

West Durham and Pownal. — At North Pownal, April 11, a large company gathered for the purpose of giving Rev. G. H. Mansford a farewell reception. After a pleasant evening devoted to social intercourse, the presiding elder, in a few appropriate remarks, presented a beautiful cake-basket, the gift of the people, to the retiring pastor. Four weeks later, May 9, a similar company met at the same place to welcome the new pastor, Rev. F. C. Potter. Music, ice cream and cake, with joyous interchange of thought, filled a pleasant hour. This charge is in a prosperous state. Thirty members have been added under the labors of the retiring pastor.

Norway. — The village of Norway was visited by a disastrous fire, May 9, which consumed seventy-two buildings in the business centre of the town. The pastor, Rev. J. H. Roberts, rendered efficient service fighting the flames. The Congregational Church edifice—a beautiful building valued at \$10,000 and insured for \$7,000—was totally consumed, having been fired by a burning cinder which lodged on the steeple just below the vane. Fortunately the three other churches escaped destruction. The buildings burned with, with few exceptions, but once rebuilt. Nevertheless, we fear that the heavy losses will render the church work for the ensuing year more difficult than usual.

South Paris. — At the first quarterly conference, recently held, the officials showed their appreciation of the excellent work of their pastor, Rev. H. L. Nichols, by voting an advance of salary. Mr. and Mrs. Nichols have a large place in the hearts of their people.

Bath, Wesley Church. — Pastor Westhafer and his people are greatly afflicted in the continued and serious sickness of Mrs. Westhafer. Let the prayers of the people ascend that the life of this faithful and elect lady may be spared and her health fully restored.

Bethel and Mason. — An increase of salary has been voted the efficient pastor. Mason is greatly rejoiced in being united with Bethel. With characteristic enterprise Pastor Fickett is planning for the interests of his wide field, reducing plans to practice as fast as possible. A valuable horse has been purchased, by means of which pastor and family circles will doubtless secure frequent contact.

Rumford Falls. — By the kindness of the managers of the Portland & Rumford Falls railroad, a most enjoyable excursion was taken by about one hundred pastors and Sunday-school superintendents, with their wives, to Rumford Falls, May 15. A brief visit was made to Empire Grove Camp-ground. Another stop was made

(Continued on Page 13.)

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## The Family.

### DECORATION DAY.

Breath of the spicy roses, breath of the lilies sweet,  
And the gleam of steel, the flutter of flags,  
Far and away the music that bugles and drums repeat,  
Till the curtain lifts from the face of the past,  
and now is the same as then.

I am standing straight in the shadow of the honeysuckle vine,  
With Harry, my bold-eyed laddie, clutching a fold of my gown,  
And Milly, my darling baby—oh, never were babes like mine—  
Asleep on my strong young shoulder, not heeding the stir of the town.

The town is in strange commotion; the men are marching away,  
All but the old and the crippled. We cover our heart-sick pain  
With smiles that are like May blossoms, braving the desolate day,  
Kissing our hands to the soldiers. Shall we ever see them again?

Husbands and sons and brothers, lovers and friends galore,  
And they carry the sweet light with them; they are gone; there is nothing to do  
But to comfort the wondering children, to look and bar the door,  
And then to pray for one's darling in the gray coat or the blue.

Yes, we poured our tears at the parting, with nobody near to know,  
For women are brave at need, dear; they can bear the thrust of a sword.  
You would never dream they were wounded, so steadfast their clear eyes glow;  
And the only moan they make, dear, is made at the feet of the Lord.

Many a spring and summer have flashed their looms of light  
Over the narrow ridges where sleeping the soldiers wait;  
And whether they fell in the morning, or passed away in the night,  
They will lie till the great archangel soundeth the trump of fate.

The children do not remember—it was all before their day—  
The passionate love, the passionate hate, the sorrow, the hope, the pride,  
We felt who were young and buoyant when our brave ones marched away;  
It is little to these young people which of them lived or died.

But I carry my pot of lilies, and I bid them bloom for one  
Who was life of my life and soul of my soul, whom I gave for my country's sake.  
I hear myself with courage, as I will till my day is done;  
For a heart may sing its anthems, though a heart, alas! may ache.

Breath of the spice of the roses, breath of the lilies sweet,  
And the flutter of flags and pennons, the sound of marching men,  
A pulsing of jubilant music, and the drum's insistent beat—  
Why, I've only to shut my eyes, dear, and now is the same as then.

And ever dear Mother Nature, from the seed-time to the sheaf,  
Cares for the dead who are silent, and cares for the living too;  
She weaves her decorations in the snow-fleece and the leaf,  
Nature the ever faithful, though the skies are gray or blue.

—MARGARET E. SANGSTER, in *Harper's Bazar*.

### Thoughts for the Thoughtful.

All life is seed dropped in time's yawning furrow,  
Which will slow sprout and shoot;  
In the revolving world's unfathomed morrow  
Will blossom and bear fruit.

—*Mathilde Blind*.

Obstacles count for nothing to God's ready messengers—nay, stumbling-stones become stepping-stones when our feet are shod with sanctified alacrity.—*A. T. Pierson, D. D.*

The humblest man or woman can live splendidly. That is the royal truth we need to believe, you and I, who have no "mission," and no great sphere to move in.—*Rev. W. C. Gannett*.

At the bottom of every man there is an abyss which hope, joy, ambition, hate, love, the sweetness of thinking, the pleasure of writing, the pride of conquest cannot fill. The whole world would not satisfy it; but, O my God! a drop, one single drop of Thy grace causes it to overflow.—*Joseph Rouz*.

If no kindly thought or word  
We can give, some soul to bless;  
If our hands, from hour to hour,  
Do no deeds of gentleness;  
If to lone and weary ones  
We no comfort will impart—  
Tho' 'tis summer in the sky,  
Yet 'tis winter in the heart!

If we strive to lift the gloom  
From a dark and burdened life;  
If we seek to lull the storm  
Of our fallen brother's strife;  
If we bid all hate and scorn  
From the spirit to depart—  
Tho' 'tis winter in the sky,  
Yet 'tis summer in the heart!

—*S. S. Times*.

The loneliest of all human experiences is that of dying. We cannot die in clusters, not even two and two; we must die alone. Human hands must unclasp ours as we enter the valley of shadows. Human faces must

fade from our vision as we pass into the mists. "I cannot see you," said one dying, as the loved ones stood about his bed. So it will be with each one of us in turn. Human love cannot go beyond the edge of the valley. But we need not be alone even in the deepest of all loneliness, for if we are Christ's we can say, "Yet I am not alone, for my Saviour is with me." When human hands unclasp, His will clasp ours the more firmly. When human loved faces fade out, His will shine above us in all its glorious brightness. When we must creep out of the bosom of human affection, it will be only into the clasp of the Everlasting Arms, into the bosom of Christ. Death's loneliness will thus be filled with Divine companionship.—*J. R. Miller, D. D.*

Opportunity is bald behind, and must be grasped by the forelock. Life is full of tragic might-have-beens. No regret, no remorse, no self-accusation, no clear recognition that I was a fool, will avail one jot. The time for ploughing is past; you cannot stick the share into the ground when you should be wielding the sickle. "Too late" is the saddest of human words. And, as the stages of our lives roll on, unless each is filled, as it passes, with the discharge of the duties and the appropriation of the benefits which it brings, then, to all eternity, that moment will never return, and the sinner may beg in harvest that he may have the chance to plough once more, and have none. The student who has spent the term in idleness, perhaps dissipation, has no time to get up his subject when he is in the examination room, with the paper before him. And life and nature and God's law are stern taskmasters, and demand that the duty shall be done in its season or left undone forever.—*Alexander McLaren, D. D.*

The wild old Hassan sat in his door when three young men passed eagerly by.

"Are ye following after any one, my sons?" he said.

"I follow after Pleasure," said the eldest.

"And I after Riches," said the second.

"Pleasure is only to be found with riches,"

"And you, my little one?" he asked of the third.

"I follow after Duty," he modestly said.

And each went his way.

The aged Hassan in his journey came upon three men.

"My son," he said to the eldest, "methinks thou wert the youth who was following after Pleasure. Didst thou overtake her?"

"No, father," answered the man, "Pleasure is but a phantom that flies as one approaches."

"Thou didst not follow the right way, my son."

"How didst thou fare?" he asked of the second.

"Pleasure is not with riches," he answered.

"And thou," continued Hassan, addressing the youngest.

"As I walked with Duty," he replied, "Pleasure walked ever by my side."

"It is always thus," replied the old man.

"Pleasure pursued is not overtaken. Only her shadow is caught by him who pursues. She herself goes hand in hand with Duty, and they who make Duty their companion, have also the companionship of Pleasure."

—*Selected*.

### GRANDMA LAWSON'S DECORATION.

Lillian Grey.

THE train rolled slowly into the station. The platforms were already crowded with men and women eager to be off on their several ways leading to business or pleasure.

But the very last passenger to alight was an old, old woman, not suitably dressed for traveling, and who looked about her with an expression of curiously-blended timidity and defiance. She carried a large newspaper parcel in her thin hands, and her steps wavered so as she came out on the platform that the trainman said:—

"Careful now, Grandma! There, you're all right; here's your package."

"Thankee, dear! I hope you ain't crushed 'em; them's flowers for Jim. But I don't rightly know the way to him now." She looked around bewildered at the hurrying people and the vociferous hackmen and card-drivers. "Mebbe you know where he's buried—my Jim? He was a soldier, dear boy; he got killed."

"No, I don't know; there's two or three cemeteries in the city. What was the name?"

"I can't seem to think. They was big gates to it, an' we buried him when the sun was shinin' an' such lots of flowers all over. I used to put 'em on his grave for years and years; but then I moved away to live along o' John's folks, an' poor Jim ain't had no flowers in a long time. These ain't so very nice. I didn't dast to pick the snow-balls an' pineys, 'cause John's folks didn't know I was comin'."

The train was ready to move, and the trainman, not knowing how else to aid her, called to a policeman standing near:—

"Here's somebody a little out of her reckoning, I fancy. Will you look out for her?"

The policeman patiently listened while

the old lady told the object of her journey.

"Was your son buried in Mount Hope, think?"

"Yes, oh, yes, we had great hope of Jimmie! He was always such a good boy; he was my oldest, an' I used to think he'd mebbe be a preacher, but he would go to the wars—said it was his duty. You ought to a-seen him in his soldier clothes; he had 'em on when we buried him, an' a flag wound all about outside, an' flowers, no end to 'em. These ain't so very nice, but better'n none, I'm thinkin'."

The man took her arm carefully and led her to a horse-car, saying to the conductor:—

"Look out for her, and put her off at Mount Hope. Have you any change for car-fare, madam?"

"Yes, deary. I've got some right here in a corner of my handkerchief, an' I've got a bill pinned into a pocket, so"—

"Well, never mind—better not tell any one where. I hope you'll find Jim's grave. Be careful of yourself and not get lost."

It was a long way out to Mount Hope, and many times the old lady started up when the car halted, but the conductor said: "Don't fear; I won't carry you past it."

When he finally beckoned to her, and she alighted in front of the massive gates, she exclaimed, delightedly:—

"Yes, this 'ere's the very place. Law me! it don't seem more'n yesterday we carried the dear boy in here. I'm dretful obleeged to you for bringin' me straight here. Can I go back to the cars along o' you? I want to git safe home 'fore dark."

"Well, maybe not with me, but any car going down will take you to the station. But ask as you get on, though. You might get confused and go the wrong way. Good luck to you!"

The several men who had lent her a kindly hand could not put her out of their thoughts; and the policeman was gratified a few hours later by seeing her alight from an incoming car, looking weary indeed, but without her package. He hastened to her side, and asked:—

"Well, how did you make out? Did you find your son's grave and leave the flowers with him? You are about worn out."

"Yes, I'm dead tired. Ye see I had to hunt so long to find him; they's so many paths to that cemetery, an' just filled with graves all alongside, an' I ain't so spry to git along as I was once. I went to more'n a hundred graves with little flags on 'em 'fore I found Jim's. He always had a flag, ye see, but"—a troubled look came into the thin, wrinkled face—"but there was a mistake in the name; though it couldn't be but it was meant for Jim, could it?"

"Oh, I'm sure almost it was your son."

"It read this way on the stone, 'James Dawson, an' my Jim was James Lawson. You know none of the rest of our folks is buried out there, an' that made it more on-certain to find. But the marble-man might have made a mistake in letterin' the stone, don't you think? I can't seem to remember it."

"Oh, yes, he might easily have made a mistake in one letter. I wouldn't worry about that."

"No, I won't. An' the grave had a flag on it, an', as true as you live, it was all spread with the most lovely blossoms; an' one was a wreath of snow-balls—just what I was a-longin' to bring him. I was so glad to see 'em I fairly set down an' cried; an' then I spread out what I had, an' told him how it was the best his poor mother could do, an' she loved him yet jest as much as she ever did. An' to think I was grievein' 'cause he hadn't no flowers, when he had such nice ones a-lyin' over him—it clean overcome me."

"Yesterday was Decoration Day, you know, and all graves with flags are strewn by the members of the various Posts, so of course your son was remembered too."

"Bless their dear hearts, whoever done it!"

"But now hadn't you better go in to the lunch counter and get something to eat and a cup of tea? There will be a train out to your place in about twenty minutes. You will be glad to get home."

"Thankee, yes. I'll go on that. I don't know whatever John's folks will say. But they can't hender me a-comin', anyhow."

She walked around to the lunch counter and walked away again, fearing that the train would not wait for her to drink the tea if she bought it, and she settled down in the comfortable car-seat at last with a satisfied sigh.

Meanwhile there was great wondering and running to and fro in the home she had left. She had not been missed until noon;

the children were at school, John at work in the field, and his wife so busy with a dozen things that she had no thought for the old lady, except that she kept in her room very closely and was having a longer forenoon nap than usual. But when little John, who was sent to call her to dinner, reported that "Grandma wasn't nowhere," the whole family joined in the search. The entire house, the garden, the barn, the orchard where she often walked, were ransacked in vain. The sunbonnet hung on its accustomed nail; but where could the owner be? John went to the nearest neighbor's a quarter of a mile away, but found no tidings of her. Finally his wife thought to look in the bonnet box, and found her bonnet and veil missing.

"I tell you, John, her mind has just completely give out and she has run away. I've told you a hundred times of late how queer and childish she was, but you didn't half believe me. I hope now you begin to realize what I have to put up with from day to day. Dear me! I hope she ain't come to something terrible. How folks will blame me for not watchin' her closer! But I hadn't thought there was any need, smart as she is on her feet. Where do you suppose she has gone?"

"I can't think, unless it is over to the cemetery. She talked about wanting to go with the children to the decoration yesterday, I remember. I'll go over."

"Yes, do, and hurry! No knowing how early in the forenoon she went; and stop to Harrison's on the way; she may be there."

But before John had his horse harnessed a neighbor drove to the door.

"Hey! I've brought your marm along up from the depot. It ain't many of her age travels by theirselves over the country, I guess."

She was met by such a whirlwind of exclamations, reproaches, and questions, and was so very nearly exhausted, that she could not at once give an account of herself; but after drinking a little hot tea, and being relieved from the weight of her unaccustomed bonnet and veil, and resting in the cushioned rocking-chair, she gained breath to relate her adventures, and her statement that she had been to the city and to Jim's grave was at first hardly believed.

"Yes, I've relly been! I took a notion all of a sudden, an' it seemed as if I had to go. I got a ride part way to the depot, an' everybody I've seen has been dretful clever. I don't know when I've met so many nice folks; it beat all how good they was to help me."

"So you've been to the city looking like that—old shoes, and a gingham apron on, and a faded shoulder shawl, and no gloves! How could you do so?"

The poor old lady looked down at her apron in consternation, and then at her accusers.

"Law me! I might a-took my apron off, but I didn't think nothin' about it; an' I did put on my black shawl first, but it was so heavy."

"Well, it can't be undone, of course. Did you pay your fares? And have you had any dinner?"

"Not a reg'lar dinner, but a woman give me a cake. She had a proper nice baby, an' he had a cake too. An' I paid my fare, to be sure. Ye see I went 'cause I felt as if poor Jim must have some flowers; but he had lots 'fore I got there."

"What ones did you have to take, grandma?"

"Oh, some the children give me, an' some I've been a-pickin', an'—an' I took them paper ones Susie give me Christmas. But I guess I'll go an' lie down a spell now. I feel kind o' tired."

### About Women.

—Miss Agnes Irwin has accepted the readership of Radcliffe College, as the Harvard Annex is now called.

—Miss James Smith, one of the former students of the Harvard Annex, has been chosen Dean of Barnard College, the annex of Columbia.

—Miss Rose O'Halloran is the only woman member of the Astronomical Society of the Pacific.

—Dr. Emily A. Bruce declares that more women in New England die because of feebly dressed than from all contagious diseases combined.

—Miss Charlotte M. Yonge, the popular English writer, is tall and inclines to stoutness. Her hair is white—she is now in her seventies—and she has large, dark-brown eyes that are full of expression. She is passionately fond of books, and her house almost overflows with them.

—Mrs. Humphry Ward (née Mary Arnold) was born in Tasmania. She lived only five years in the South Sea island of her birth before being brought to England. Mrs. Ward is forty-three years old, is happily married, and is a fond and devoted mother. Mr. Ward is the art critic of the London Times.



## MEMORIAL DAY.

Carrie Doane Martin.

Over all our mighty nation  
Drums are beating, dirges play,  
Ever-thinning ranks are marching  
'Neath the sunny skies of May.  
Hands are bringing grateful tribute  
To bedeck the hallowed sod,  
Where rest those whose fall was given  
To their country and their God.  
Youthful voices chant sweet praises,  
Love and memory hold sway,  
Eyes grow dim and hearts grow tender  
This sad, sweet Memorial Day.  
— Hopkinton, Mass.

## Health Notes.

## Vaccination on the Leg.

A physician inveighs against the practice of vaccination on the leg. He will not do it, and such patients as insist upon it have to find another operator. There is so much fleshy tissue, and the circulation is so much slower, according to this authority, that the vaccination often leaves a running sore, difficult to heal. — N. Y. Times.

## Close Study.

According to careful estimates, three hours of close study wear out the body more than a whole day of hard physical exertion.

## Croup.

For croup, while you are waiting for the doctor, put lard on a cloth, sprinkle with mustard, and apply to the chest. Give also doses of syrup of ipecac. — Health.

## The Best Cure.

"Do you remember old Dr. L.?" asked a woman of society the other day. "He believed in what is now called 'rest cure,' years and years ago. I remember very well a formula he gave me when I was first married, which was practically the same thing that every one advocates now-a-days. 'Whenever a woman feels tired,' he used to say, 'or discouraged, or depressed, or out of sorts generally, she should lie down and be absolutely quiet for fifteen minutes. The eyes should be closed, and the mind should be made a blank, as far as possible. No pillow should be used, her head reclining on a level with her shoulders. She should not even think of the time, but have some one call her at the expiration of the time. This treatment, repeated twice a day, has a wonderful effect on nervous women.' — Exchange.

## Desserts for Convalescents.

Among the desserts that may be given to convalescents are jellies, baked apples, Irish moss blanc-mange, jellies made from gelatin, rice and tapioca puddings and creams. Tapioca cream is made by washing two tablespoonfuls of tapioca in cold water, put it into a double boiler, cover with water, and let it stand over hot water for fifteen minutes on the back of the range. Then pour on one pint of cold milk, bring it to the front of the range, and let it cook thoroughly. Separate the yolks from the whites of two eggs, pour the tapioca over the beaten yolks, and set on the stove again, and let it stand until it thickens like soft custard, then stir in gently the whites of the eggs beaten stiff. Stir the egg in until the cream is very light. — Health.

## For the Complexion.

It is impossible to find any one lotion which agrees equally well with all complexions. That which is "one man's meat may be another man's poison." To some complexions glycerine is soothing and healing, to others it is an irritant, when it should never be used unless it is mixed with rose-water. A cold cream, made from the oil of almonds, is more generally efficacious to heal the chafing caused by the wind and cold, and to protect the skin before going out on a chilly, windy day, as well as in cases of sunburn and other irritations of the skin. When the complexion has lost its freshness and needs some toning as a preparation which will give nutriment through the pores of the skin, nothing is better than this same cold cream. The ordinary cold cream, such as is purchased in drug stores, is made of lard. Such animal fats as lard and mutton tallow are penetrating; and they sink into the pores, tend to enlarge them, and thus they render the skin, in time, flabby and full of wrinkles.

But emollients in the form of oil of almonds or cocoa butter are of a vegetable nature, and lie as a sort of poultice over the outside of the skin, healing and protecting it. Vaseline, it should be remembered, tends to increase the growth of hair; and, while it is valuable for the scalp, it should not be applied to the face, as it is responsible for much of the prevalent growth of superfluous hair on women's lips and faces. — Ibid.

## Stamping Out Consumption.

The *Journal of Hygiene* says that "the boards of health for several States are adopting measures to diminish the danger of the spread of consumption by infection," and quotes as follows from the circular of the New York State Board of Health: —

"Consumption is a disease which can be taken from others, and is not simply caused by colds. A cold may make it easier to take the disease. It is usually caused by germs which enter the body with the air breathed. The matter which consumptives cough or spit up contains these germs in great numbers; frequently millions are discharged in a single day. This matter spit upon

the floor, wall, or elsewhere, is apt to dry, become pulverized, and float in the air as dust. The dust contains the germs, and thus they enter the body with the air breathed. The breath of a consumptive does not contain the germs, and will not produce the disease. A well person catches the disease from a consumptive only by, in some way, taking in the matter coughed up by the consumptive.

"Consumption can often be cured if its nature is recognized early and proper means are taken for its treatment. In a majority of cases it is not a fatal disease. It is not dangerous for other persons to live with a consumptive if the matter coughed up by the consumptive is at once destroyed. This matter should not be spit upon the floor, carpet, stove, wall or street, or anywhere except in a cup kept for that purpose. This cup should contain water, so that the matter may not dry, and should be emptied into the closet at least twice a day, and carefully washed with hot water. Great care should be used by a consumptive that his hands, face and clothing do not become soiled with the matter coughed up. If they do become soiled, they should be at once washed with hot soap and water. When consumptives are away from home the matter coughed up may be received on cloths, which should be at once burned on returning home. If handkerchiefs are used (worthless cloths which can be burned are far better), they should be boiled in water alone before being washed.

"It is better for a consumptive to sleep alone, and his bedclothing and personal clothing should be boiled and washed separately from the clothing belonging to other people. Whenever a person is thought to be suffering from consumption, the name and address should be sent at once to the local health officer in whose jurisdiction the case occurs, with a statement of this fact. An inspector will then call and examine the person to see if he has consumption, providing he has no physician, and, if necessary, will give proper directions to prevent others from catching the disease. A person suffering from consumption may often not only do his usual work without giving the disease to others, but may also get well, if the matter coughed up is only properly destroyed. Rooms that have been occupied by consumptives should be thoroughly cleaned, scrubbed, whitewashed, papered or painted, before they are again occupied. Carpets, rugs, bedding, etc., from rooms which have been occupied by consumptives, should be destroyed."

## ON THE FERRY.

THE waiting-room at the ferry was crowded, wrote a city reporter, and the last boat to Oakland was expected every moment. As we took our seats I noticed a pretty girl sitting just in front of us. Her bonnet was one of the very latest — a bit of lace, a few loops of ribbon that stood straight up, some flowers, and a bewitching pair of streamers. She was chatting away to her escort. He was distinguished-looking. Presently there was a commotion near the newsstand. Everybody got up to look. It was a policeman trying to remonstrate with a woman who was walking around crying with a child in her arms. They were wretched-looking creatures; both looked frightened, mournful, and hungry. The woman didn't understand a word of English.

A good-natured German spoke to them in his mother-tongue; a little fat woman spoke to them in French; some one spoke in Spanish; some one else in Italian. But the poor soul only shook her head and continued to cry.

"Perhaps I can talk to her," I heard the pretty girl say.

To her escort's very apparent horror she pushed herself through the crowd.

When she spoke the poor woman's face grew radiant. She began to talk rapidly. Then the pretty girl did a brave thing. She stepped up on the seat and said in a sweet, tremulous voice: —

"She is a stranger. She came from Honolulu this morning. Her husband promised to meet her in San Francisco. The man isn't here. She doesn't know what to do. She hasn't a cent. This officer wants to take her to the station. I don't think we ought to let her go. Do you?"

She turned her face, beautiful now in its enthusiasm, all around, as if seeking an answer from the crowd.

A man wearing a Salvation Army cap cried out: —

"Who wants to help pay for a night's lodging?"

He threw a dime into his hat as he spoke. Everybody gave something.

As we were crowding our way up the ferry-boat steps I heard the pretty girl say sweetly to her escort, who had evidently been lecturing her: —

"I am awfully sorry that you feel so about it; but honestly, now, I just could not help doing it." — *Golden Rule.*

## Bits of Fun.

— Miss Wallop (the teacher): "Tommy, did I see you whispering with the boy next you just now?"

Tommy: "No, ma'am. Your back was turned."

Gentleman (who has engaged an aged colored hackman to drive him from the station to the hotel): "Say, uncle, what's your name?"

Driver: "My name, sah, is George Washington."

Gentleman: "George Washington! Why, that name seems familiar."

Driver: "Well, I should 'tink it ought to. Here I been drivin' to this station fo' 'bout twenty years, sah."

— The new pastor of a country church said to one of his deacons: "I find that Bro. Link-

um has very liberal religious views." "Yes," replied the deacon, "Bro. Linkum is more liberal in his views than in his contributions."

## Little Folks.

## "GOOD-BYE, BUT NOT FAREWELL."

Belle V. Chisholm.

"GOOD-BYE, father! Good-bye, mother! Good-bye, but not farewell. We'll meet again by and by, when this cruel war is over," said Willie Camp, as he took leave of his parents on the old vine-clad porch where they had spent so many happy hours together.

How brave he looked as he stood there in his bright new uniform, trying to cheer the tender hearts of his weeping father and mother, now left childless in the desolate home.

"There is the drum!" he exclaimed, looking up the street whence the sound issued. "The boys are coming, and I must go. God keep you ever in the hollow of His hand!" And then kissing his mother again and pressing his father's hand once more, he ran down to the gate to join his comrades who were filing past. As he took his place in the ranks he smiled and nodded gaily to his father who had followed him down to the gate, and tossed a kiss to his mother, who still stood like a statue on the porch, her grief too deep for tears. It was hard to give up her baby, and just then she felt that all the light and life had gone out of her heart. Twice before she had passed through similar ordeals; but George and Henry were strong and used to hardships, while Willie had never known a care, and she had learned to depend so much on him since the other boys had gone from home. She was a patriotic little woman, notwithstanding, and felt very proud of her two stalwart soldier boys, but it did seem very hard to give up her last darling and sit down alone in the old home now so strangely still and empty. But there were anxious hearts all over the land in those cruel war days, and it is quite probable that Mother Camp suffered no more than thousands of other mothers who had watched their boys march away to the solemn beat of the drum.

It was in July, 1862, that Willie went to the army, and, though young, he endured the privations of soldier life bravely, and for a twelve-month his letters came back regularly to cheer and comfort the lonely hearts of his parents; but in the memorable battle of Gettysburg his proud right arm was badly shattered, and for some time the surgeons feared it would be necessary to amputate it to save his life. It was while lying in the hospital at Philadelphia that Mother Curtis, one of the nurses, first met him and was attracted to him by his cheerfulness and anxiety to spare his mother all the uneasiness possible. Soon after he was placed in her ward, with his arm bandaged from shoulder to finger-tips, she was surprised to hear him begin to whistle a bright, cheery air. She thought at first that he was delirious, but a glance into his clear, intelligent eyes convinced her of her error and made her think that his case was not so serious as she had supposed from the report she had received of it.

"I am glad you can whistle," she said to him. "It shows you are not suffering as I feared when I saw your bandages."

He smiled, but did not speak, and she noticed as she looked at him more closely that great drops of sweat were standing in beads on his fair young brow, while his free hand was tightly clenched and a nervous tremor ran through his whole frame.

Dick Warren, one of the patients who had been in the hospital several days, and chanced to overhear her words, said in a low voice as she approached his bed: "You don't understand Willie Camp, Mother Curtis. He is a new fellow, brought in only last night, but he is from my own regiment, and I know him of old. He told me not an hour ago that his pain was so bad he could not keep from whistling. He has got a notion into his head that whistling helps him to bear his pain, but I don't see how it can."

The next time she heard him whistling she knew from his drawn face that he was in great agony, and asked if it helped him to bear his pain to whistle. He smiled sweetly as he answered: —

"It does help me wonderfully. It makes me forget pain and imagine I'm at home again with my head pillowed on my mother's bosom. You know there is nothing like keeping up a good heart."

His love for his mother and anxiety to spare her all unnecessary suffering on his account were very beautiful to witness, and attracted the kind-hearted nurse to him

from the first. He said nothing about writing to the mother he talked about almost constantly until she asked if he would like to have a letter written to her. Instead of accepting the proffered aid, as she expected him to do, he declined graciously, explaining that she had heard of his misfortune through a friend who had represented the case in as favorable a light as possible, and if she should receive a letter in a strange hand-writing so soon afterwards, it would increase her anxiety. A few days later when Mother Curtis visited him, he showed her an envelope with a few unmeaning scratches upon it.

"What are you trying to draw?" she asked, glancing at the rude characters which he evidently wished her to notice particularly.

A look of intense disappointment passed over his face, as he said: "I feared as much. I meant it for my signature, and have looked at it, and looked at it, until I imagined that it resembled my name, but if you can trace no similarity between the two, there is no use in sending it, for it would only frighten her."

"You are right, my poor boy," assented the nurse. "Such a signature would be stronger proof of the real state of the case than any letter telling of the facts that I could send."

"I'll wait a few days longer and try my hand again," Willie said, so wearily that Mother Curtis decided to find out some way to help him, and through her assistance, before the week was over he managed to execute a tolerably fair letter.

For some time after this he seemed to improve rapidly, and at the expiration of a fortnight he was able to be up, and even out, for a short time each day. But one morning, much to the surprise and disappointment of both the surgeon and the nurse, he was unable to rise from his bed.

"I fear you have abused your privilege and taken too much exercise," said the nurse, kindly, as she administered soothing remedies to allay the pain that had set him to whistling again.

He looked up into the kindly face bending over him, and said: "You are right, nurse. I have brought this trouble on myself, but it was not violent exercise that caused it. You see mother still keeps worrying about me so much that I decided to have my picture taken for her, and that it might not wound her with its empty sleeve, I managed to slip my arm into my coat-sleeve long enough to have the picture taken. It hurt, of course, but she will see it is better, and it will set her mind at rest more than all the letters we could both write."

So to satisfy the mother's aching heart, the poor wounded soldier had been forced into the sleeve, causing the son several weeks of added suffering and confinement to bed. However, he rallied at last from the relapse, but a few weeks later he contracted a severe cold which rapidly developed into pneumonia. In his weakened condition he had not strength to rally from the attack, and soon, even before his father could reach him, he had entered into life more abundantly.

"How can I go back to his mother without him?" was the agonizing cry of the poor old father when he realized that he was too late — that the mother in the far-away Western home would never see her boy again. "It is for his mother more than for myself I weep," he moaned bitterly.

"How can I go back to her without him?" But if he had only known it, he need not have dreaded the coming home with the dead instead of the living, for the mother, with her heart anchored on the Rock which alone can withstand the storms of earth, had triumphed over this her first great sorrow; and as she looked upon the still, white face of her dead darling, she was enabled to say in truth: "Thy will be done is a song, and not a sigh, to me."

Nearly thirty years have come and gone since Willie Camp's grave was made in the corner of the church-yard where his kindred for many generations sleep. A plain marble shaft bearing the following inscription marks the spot where he now rests: "WILLIE CAMP, aged 19, Member Co. H. 104 O. V. I. 'Good-bye, but not farewell. We'll meet again in the morning.'"

Father and Mother Camp are now old and feeble, but every Decoration Day they go hand in hand to the grave where sleeps their youngest born, and garland it with flowers from their own old home. There they sit for hours talking of their boy and of the happy meeting in store for them when, earth's lessons all learned, earth's work all finished, they shall join him in the home above where there are no good-byes, no farewells, no parting.



## Editorial.

### EDUCATED FEET.

**E**DUCATED feet are a good thing—provided they are educated in the right way. But not to dance, not to trip gracefully to music, or enter a room without stumbling, or walk with “the poetry of motion”—these, at best, are mere pedal accomplishments; of about the same real value, in the education of feet, as fancy embroidery in the education of hands, or the properties of five o'clock teas in the education of heads. You would teach your hands how to write, and draw, and bake, and sew seams before you would teach them how to do fancy work—would you not? And your head how to read, and reason, and compute, and understand, and express its thought, before the trivial rules of a small social occasion?

Why, then, when people speak of “educated feet,” do they think of nothing but dancing and marching and graceful walking? Are there not some fundamentals in foot-education too? Are there not some really useful and practical things which our feet should be taught?

Educated feet—how ought we to begin their education?

First, we ought to teach them to be obedient. “This is the way—walk ye in it,” is the first command of Christ to youth. We all know, or may readily learn, the way in which Christ wishes us to walk—the path of righteous conduct, of self-sacrifice, of sincerity, purity, devotion. Have we educated our feet to follow that path? Have we made them obedient to the Divine command?

In the second place, we ought to educate our feet in service. How many errands have they run for the Master? Do they know the way to the bedside of the sick, to the hovel of the poor, to the hearth of the lonely, to the cell of the prisoner? Do they carry you on missions of mercy and of love? Teach them how to serve.

Thirdly, we ought to teach our feet how to stand. There is something finer and more beautiful than any grace of motion in the stanch, noble character which can abide, while the siren voices are crying, “Come! come!” Do your feet know how to resist temptation? Can they plant themselves upon the right and defy everything which would move them thence? If so, you have learned one of the grandest lessons of life. If not—ponder it, practice it.

Yes, we ought to educate our feet just as well as our hands and our heads. We ought to educate them in the things which will make good and strong and helpful and Christlike men and women of us.

### THE BENEFITS OF THE CIVIL WAR IN AMERICA.

**T**HE evils of the Civil War lie on the surface, and of these we are most likely to speak. We see and feel them, and are quite ready to enter our protest against all war. The wars of history, whose evils can hardly be exaggerated, have been, in all generations, the scourge and curse of the human race. The progress of man has been marked by a trail of blood. War is a Pandora's box, containing a variety of evils, ready, the moment armies are set in motion, to break forth on society. An army is a kind of infernal machine, whose movements operate a practical repeal of the Decalogue, and substitute, among the combatants, the law of hate for the Golden Rule. In such struggles nations descend from the high vantage-ground of moral law to the arena of bears and tigers. In itself considered, war is barbarism, brutality, nay, diabolism, out of which we find it hard to think any good can come.

But we are not to forget that Divine Providence, in the evolutions of human society, often educes good from the direst evils and thus causes the wrath of man to praise Him. “War,” says Napier, “is the condition of this world. From man to the smallest insect, all are at strife, and the glory of arms, which cannot be obtained without exercise of honor, fortitude, courage, obedience, modesty and temperance, excites the brave man's patriotism and is a chastening correction to the rich man's pride.” The scourge of war has been used by Providence in all ages for the advancement of the race and for the overthrow of national wrongs. It is a fearful surgery, but there are social evils of such magnitude and so rooted in the thinking and purposes of the people that they can be cut away only by the edge of the sword. When milder measures fail to reach the difficulty, we may be sure one other weapon, in the armory of Providence, will be tried, and the

Gordian knot, which men have long tried to untie, will be suddenly and effectually severed.

The beneficial results of war were never more clearly apparent than in our civil struggle. By no peaceful means could the demon of slavery be cast out of the nation. We had tried even prayer and fasting. Conciliation and compromise availed nothing. He would not go out without damage to the nation. There were good men North and South; but they were powerless in the presence of the great evil. In spite of the ministries of philanthropists and the resolves of partisans, the struggle proceeded until it reached a crisis, and then where peace measures had failed, the Proclamation of Lincoln and the sword of Grant proved efficacious. At Appomattox the slavery question, which had been uppermost in the nation for a generation and more, was settled once for all. The cancer was cut to its utmost roots; the work was thorough and final; the existence of slavery or involuntary servitude was thenceforth impossible on the American continent. The new law of freedom had been evolved from the confusions and struggles of the battlefield.

Slavery was an iron wedge, cleaving the sections of the nation asunder. Each party movement drove the wedge deeper and forced the North and the South, which had been joined in the bonds of perpetual union, farther apart. There were men who thought more of the wedge than of the nation; and whatever happened to the old Union, they had elected to save intact the peculiar institution. An infatuation which sometimes visits a nation had come upon large classes of the American people, North as well as South. They were blind to destiny and to the tendency of public opinion; they were fighting the inevitable. The conservatives of the hour were sitting on the safety-valve of the engine. In that hour of struggle and peril, when the nation was convulsed and the wisest men were ready to despair of the republic, it was the blow of Mars that knocked the wedge from the cleft and allowed the parts of the nation again to draw together in a firmer union.

The Civil War furnishes a strong guarantee of future union and peace. There are alien elements in the nation, which will not kindly accept the voice of the majority as law; there are possible rebellions in the heterogeneity of our population; but before engaging in a new rebellion the leaders will think twice and will not forget the outcome of an attempt which started with important advantages and realized many early victories over the government at Washington. The leaders on neither side read the people deeply; the war took a course and resulted as few, on either side, anticipated. No leaders were great enough to control the storm or to measure its results. Had the North known at the beginning what was to be the severity and cost of the war, they would have allowed a peaceful separation; and had the South known the end from the beginning, they would never have fired a gun. But they did not know. The gun was fired; and much as the firing cost, it will save a good many other shots in the future. The nation will have to be a good deal older than it is now before it can be easily pulled in pieces.

The war revealed to ourselves and to the world America as a first-class power. None but a first-class power could raise such armies or fight such battles; the Napoleonic wars have appeared smaller to us ever since. Napoleon never led such armies as were commanded by Grant and Lee; they were not only large, but they displayed the most commanding soldierly qualities. The mettle of the genuine American came to the surface. Such an army never before trod the footstool. And yet this army sprang, as it were, from the soil; farmers, mechanics, merchants and professional men were in a day turned into the most superb soldiers. The resources and possibilities of the people had been doubted; they will be doubted no more. The democracy demeaned itself so splendidly as to put to shame all the false prophets in European aristocracies, which were so anxious to break the Republic into fragments. They will be more careful next time about putting their fingers in the rift of the log.

The war acted as the shock of an electric battery. The nation was thrilled and aroused. Its greatest qualities, in the field and in the senate house, came to the surface. Great men came into the lead, sometimes from obscurity. The war acted as an electric treatment, quickening the pulse and sending the blood with more force to the extremities. In a word, it made for us a new people. During the thirty years since the close

of the war the business world has felt the effects of this new and tremendous energy. Never before were our business men so bold, so full of courage, so efficient in manipulating the forces of the commercial and industrial worlds. Things have moved with railroad speed; and, as a result, more wealth has been created in these three decades than in twenty decades before the war.

The armies of the Civil War were the marvel of history. On both sides they were armies of the people. They sprang to the conflict unprepared; but in it they displayed the qualities of veterans. On the disbanding they gladly rejoined the citizens and swelled the labor column. As citizens and business men large numbers have become conspicuous by their success. The nation did not forget the men who saved the Republic; never since the world began were soldiers so handsomely pensioned as those who marched in our Northern armies.

The conduct of the men in the Southern armies since the war has been equally or more commendable. They lost their property, their friends, their cause; they had to begin life anew and without the encouragement of a national pension; and yet, in the face of these difficulties, they took up the new role without a murmur, and with the utmost courage and persistence endeavored to rebuild the fortunes of the South. The armies North and South were American, and will be held in remembrance by posterity for the splendid qualities displayed in the Civil War. In the future their descendants are to march under a common banner and with a common purpose to still larger achievements in subduing, unifying and controlling, in the interests of a high civilization, the great continent on which we dwell.

### CURRENT THOUGHT FOR MAY.

**T**HE time has come when Nature supplants books. Who dares to bury himself in a book when blue skies and soft breezes, sunshine, birds and flowers invite him to taste the pleasures of a world fresh from the restoring hand of its Maker; when heaven's arch is a poem, and the strength and beauty of the hills are a sermon, and the grass and the flowers and the leaves are telling a stranger and sweeter story than any written by the pen of man?

The book publisher knows well that from the time of the singing of birds until their empty nests begin to fill with drifting leaves, the public asks but little in the way of mental food. Some light creams and frothy jubebs will abundantly supply the popular demand. So about the first of May he begins to shut down the floodgates of his presses and binderies, and the steady stream of books runs slower and slower, smaller and smaller, until, by the time the dog-days have come, it ceases almost altogether.

We are now beginning to feel the first abatement of that mental pressure to which the makers of books have subjected us since last September. And to most people, no doubt, this letting-up brings genuine relief; for what should we do if we had to keep pace with such a stupendous march of thought from year's end to year's end? It is well that Nature provides a resting time for minds as well as bodies, in her yearly economies.

But while the output of books for the present month is not large, it is sufficient in quantity—and certainly in quality—to keep the book-lover and the student of current problems busy enough, if they choose to familiarize themselves with the best of the new issues.

#### Religious Thought and Criticism.

A symposium of somewhat unique interest is that entitled, “Anti-Higher Criticism”—a collection of papers by eminent educators and ministers, read at the sixth annual Interdenominational Seaside Bible Conference at Asbury Park last August. This symposium is unique because it shows what a hold conservatism still has upon some of the strongest minds of the church. Symposiums are not, as a rule, remarkable as exhibitions of men walking backward. But here is one of that kind, and it is an interesting spectacle in its way.

The antidote to such a book as the foregoing is Rev. Dr. George D. Herron's “The Christian Society” (Revell Co.). Here is a message so progressive as to have progressed beyond theology altogether—whether liberal or conservative—into the realm of applied Christianity, which, after all, is the only vital kind of Christianity. What is the church—what are Christians—going to do for the race, for humanity, here and now? That is the pressing and important question, and that is what Dr. Herron and his virile school of Christian socialists are now discussing, in a manner which is causing a good deal of commotion in those sluggish church camps where nothing is dreamed of save garrison duty. All who care to be waked up on the subject of the church's relations and responsibilities to society, should read Dr. Herron's book.

One of Dr. Arthur T. Pierson's thoughtful and spiritual studies is, “The Bible in Private and Public” (Revell Co.). It is full of stimulating, helpful and instructive truth.

A somewhat unusual supply of

#### Popular Science

has been provided for the opening months of the outing season—a healthful sign, as regards the

taste of the reading public. Among new books helpful in the study of birds and flowers, we note Mrs. Olive Thorne Miller's charming “A Bird Lover in the West,” which is a description of the author's little feathered friends in Colorado and Ohio (Houghton & Mifflin); “According to Season” and “How to Know the Wild Flowers,” by Mrs. William Starr Dana—very helpful books to amateur botanists (Scribner's); “Our Common Birds and How to Know Them,” by John D. Grant (Scribner's); and “Travels in a Tree-top,” by Dr. Chas. C. Abbott (Lippincott).

In other branches of popular science, “Aerial Navigation,” by J. G. W. Fijnje van Salverda, translated by George E. Waring, Jr. (Appleton); “The Amateur Aquarist,” by Mark Samuel (Baker & Taylor Co.); and “The Story of our Planet,” by T. G. Bonney (Cassell), are all worth reading, besides being of fascinating interest.

#### Biography

The publishers have given us two or three valuable books, which may well consume part, at least, of our summer leisure. Of chief interest are the long-expected “Letters of James Russell Lowell,” edited by Charles Eliot Norton, and published by Harper & Bros. Like most of the private letters of great men—who, apparently, trust too much to the forbearance of their literary executors—these cheery, inconsequential, familiar, and yet thoroughly charming accounts of Mr. Lowell's every-day life were evidently not intended for publication; yet—as is too seldom the case—there is nothing in them which the genial critic and poet, or his friends, need regret. Indeed, there are many delightful passages which in themselves are literature of a high order; while the close-at-hand glimpses into the personality and daily life of Mr. Lowell which these letters afford, could hardly be gained in any other way save by personal acquaintance.

Another charming book in this class is Mrs. H. M. Plunkett's “Memoir of Dr. Holland,” published by the Scribners. Mrs. Plunkett was one of Dr. Holland's most intimate friends, and perhaps better qualified than any other to give us a model biography of this most lovable man. Of kindred interest with the foregoing are the “Memoirs and Letters of Samuel Longfellow,” by J. May, published by Houghton, Mifflin & Co. Charming, also, are the “Letters of Franz Liszt,” collected and edited by La Masa, and translated by Constance Bacho (Scribners). Lovers of “the good gray poet” will be certain to want “In Re Walt Whitman,” edited by his literary executors (David McKay: Philadelphia); and the many admirers and friends of that popular scientist, Edward L. Youmans, will gladly read the admirable sketch of his life written by Prof. John Fiske and published by D. Appleton & Co. Volumes of minor interest are: “The Life of John Churchill, Duke of Marlborough” (Longmans, Green & Co.); “Letters of Harriet, Countess Granville” (same publishers); and “Fra Paolo Sarpi: the Greatest of the Venetians,” by Rev. Alexander Robertson (Whittaker).

#### Economics

is getting to be a most fruitful department of contemporary literature. Great practical sociological problems are staring the world in the face, and must be dealt with. This month, in the discussion of the subject, we have: “Social Reform and the Church,” by John R. Commons (Crowell); “Eight Hours for Work,” by John Rae (Macmillan); “A Policy of Free Exchange,” essays by various writers, edited by Thomas Mackay (Appleton); “The Factory System and the Factory Acts” (London: Methuen & Co.); and “Progressive Taxation in Theory and Practice,” by E. R. A. Seligman (American Economic Association).

For those who wish to keep abreast of the latest and brightest

#### Essays

we would suggest Hamlin Garland's “Crumbling Idols” (Stone & Kimball); Mr. William Allingham's “Varieties in Prose” (Longmans, Green & Co.); Mr. Robert Bridges' “Overheard in Arcady”—bright dialogue sketches of popular authors; and “Questions of the Day,” by D. J. Vaughan (Macmillan).

#### Fiction.

Very little worth noting seems to have been issued in this department during May. Miss Wilkins' “Pembroke” is, of course, being widely read, but is by no means equal to her former work. The Appletons publish a strong and readable novel by Gilbert Parker entitled, “The Trespasser.” John Jacob Astor's “A Journey in Other Worlds” is a farcical extravaganza, which violates, one might say, possibilities as well as probabilities.

#### History

is represented by Dr. Stevens' “Sources of the Constitution of the United States” (Macmillan); “Town Life in the Fifteenth Century,” by Mrs. J. R. Green (Macmillan); and “A Short History of the Crusades,” by J. I. Mombert, D. D. (New Co.: Paterson, N. J.).

Among the readable articles in the

#### May Magazines

are: “The Unknown Life of Christ,” *North American*; “My First Visit to New England,” by W. D. Howells, *Harper's*; “Universities and the Training of Professors,” and “The Taxing of Church Property,” *Forum*.

The “League Prayer-meeting Topics” will be found upon the 11th page in this and subsequent issues.



### A Great Vacancy.

THE death of Dr. J. O. Peck, missionary secretary, creates a great vacancy. Perhaps there never was more urgent need that the missionary office be fully equipped for efficient service than in this hour of financial stringency. That Dr. Peck's place should be filled at the earliest practicable moment is apparent to the whole church. We are glad, therefore, that the matter of filling the place rests with the Episcopal Board, because assured that prompt and wise action will be taken. Writing simply in the interest of this important cause, we may state that only one name has been suggested for the place in this section—that of Rev. S. L. Baldwin, D. D. His abilities, experience, and love for and loyalty to the cause of missions, especially qualify him to take up the mantle laid down by Dr. Peck. To put any new man into the vacancy at this time would be an experiment, and the result might be disturbing and detrimental.

### The Jubilee of the Y. M. C. A.

A FEW years ago, Bishop Hendrix of the Methodist Episcopal Church, South, characterized the development of the Young Men's Christian Association as "the religious movement of the nineteenth century." The fiftieth anniversary of its origin is to be celebrated in London, the place of its origin, in the first week of June. Its founder, George Williams, is still living, and will be the guest of honor in the current celebrations. He is to the Y. M. C. A. what Isaac Watts was to English hymnody; what Wesley was to Methodism; what Dr. Rush was to the temperance movement; what Robert Raikes was to the origin of modern Sunday-schools; what Neal Dow has been to State and constitutional prohibition; what Rev. F. E. Clark has been to the Christian Endeavor Society. He fathered the first society, unconscious, however, as in turn each of the men named was, that he was fathering a British and international society. He planted a seed. God gave the harvest. He was the potent yet humble and unconscious instrument in doing a great work.

The expansion of that work has been limited to the last half century, and its best development has been made since the war. During the war it originated the Christian Commission, which co-operated with the Sanitary Commission and distributed stores worth nearly \$3,000,000, and sent nearly 5,000 Christian workers, male and female, into the army for indefinite periods, whose length was determined by the voluntariness of the service. It was a Y. M. C. A. work in its origin, but not specifically. So in its execution. It made two men famous throughout the Union—George H. Stuart, of Philadelphia, and Dwight L. Moody. A similar yet closer relationship has existed between the Y. M. C. A. and the Society for the Suppression of Vice, the Inter-Seminary Missionary Alliance, and the Student Volunteer Movement. Mr. Moody has been a leading spirit in most of these movements, and he acknowledges for himself, what Bishop Hendrix claimed for the Association as an organization, his indebtedness to it as a Christian worker. He says: "The Y. M. C. A. has, under God, done more in developing me for Christian work than any other agency."

What has been, and what is, the Y. M. C. A.? It is an association of young men, members of evangelical churches, for young men in all lands and among all nationalities. Abel Stevens, the historian of Methodism, as far back as 1855, defined it as follows: "The Y. M. C. A. seeks to unite those young men who, regarding Jesus Christ as their God and Saviour, according to the Holy Scriptures, desire to be His disciples, in their doctrine and life, and to associate their efforts for the extension of His kingdom among men." Hence when the organization has been true to its name and mission, it has been a mode of union of representatives of the churches in specific Christian work, akin to the union Bible and Sabbath-school societies; it has labored for young men in the cities, to a limited extent in smaller towns, and for young men in such occupations as commercial traveling, rail-roading, educational pursuits, etc. Primarily the effort has been to make Christians of unconverted young men, and such types of Christians as are developed by training the body, mind, and spirit. The work has been evangelistic, educational, gymnastic, and amusements. The development has been attained not without friction and criticism, some of the criticism centering properly not upon the legitimate object of the organization, but upon human nature as manifested in sectarian, individualistic, and misdirected ways. The troubles have been local rather than national or international. The so-called "liberal" churches have sought a fellowship that has not been granted, simply because the limit of union was fixed within the faith of the evangelical churches, in exact accordance with the same limit in the case of the Evangelical Alliance. The Y. M. C. A. has not disowned the Deity of Jesus, nor proclaimed universal salvation; and if it had done so, it would have had no jubilee to celebrate. At all events its supporters would not have been the evangelical churches in union.

The distribution of the Association today is co-extensive with Christendom and missionary propagandism. It exists in the lands and among the peoples that have welcomed the Christian preacher, teacher, and missionary. Its future in Japan, India and China is to be a future of rapid growth and advancement. There are nearly 5,000 (last report 4,908) Associations, of which nearly one-fourth are in the United States; 656

are in Great Britain; 36 in Africa; and 31 in Oceania.

The most suggestive indorsement that the Y. M. C. A. has ever received has come from the railroad corporations that have adopted it as an economical method of administration, to be supported, in whole or in part, out of the treasury of the corporations. Such roads as the New York Central and the Pennsylvania Central have been conspicuous in so doing, and their presidents have led the way.

Westminster Abbey and St. Paul's Cathedral, no less than Exeter Hall, are to be the centres of interest during the jubilee international convention. Thus the union in praise for the past and in planning for the future will be complete, where union is difficult to attain as between the National Church and Nonconformists. No nobler mission can be sought or accomplished than a working union of Christian young men for those of their own sex and age.

### Personals.

—Rev. W. F. Sheridan, superintendent of Detroit city mission work, will visit England next month.

—Prof. Daniel Dorchester, Jr., of Boston University, preached on Sunday evening at Park St. Church, this city, a very acceptable sermon.

—At Colorado Springs, Col., Rev. H. E. Warner has had the privilege of welcoming into the church 109 probationers—the fruit of a recent revival.

—We are gratified to learn that Bishop Gallows will deliver the literary address before the Northwestern University at the coming Commencement.

—Postmaster-General Bissell is to be heartily commended for his announcement that saloon-keepers and bartenders will not be appointed postmasters.

—Rev. Dr. Miner Raymond, the theologian, has lately finished his 84th year. He has not missed a recitation hour at Garrett Biblical Institute for ten years.

—Rev. F. J. Paton, Dr. J. G. Paton's son, and the first white child born in Aniwa, New Hebrides, is now settled as a missionary at Malekula, in the same group.

—Dr. and Mrs. A. H. Newton observe the fiftieth anniversary of their marriage, Monday, June 4, receiving their friends from 3 to 8 o'clock at 64 Linden St., Everett.

—Rev. O. C. Poland, of Lima, N. Y., is spending some days in this city and vicinity. He is pastor of a very important church, and is meeting with excellent success.

—Hon. Robert Jenkins Saxe, formerly of Sheldon, Vt., who was one of the lay delegates from the Vermont Conference to the General Conference in 1872, died in Omaha, Neb., May 11.

—W. A. P. Martin, D. D., LL. D., for many years at the head of the Imperial College, Peking, has resigned and is on his way home. Age necessitates his retirement from active service.

—Rev. Dr. M. E. Phillips has resigned the presidency of the Southwest Kansas College at Winfield, and has accepted the deanship of the Southern California University at Los Angeles.

—The *Central* says: "Rev. A. C. Price, of the Central Illinois Conference, left a part of his library to George R. Smith College, at Sedalia, Mo. His example might wisely be followed by others who wish to put their books where they will do the most good."

—Rev. E. H. Greeley and wife and Rev. H. H. Martin sailed from New York for Liverpool, May 16, expecting to take steamer thence to Liberia. Mr. Greeley is to take charge of White Plains Seminary, and Mr. Martin of the seminary at Cape Palmas.

—Chauncey Shaffer, the prominent New York lawyer, who died on May 15, in his 75th year, was for several years president of the National Local Preachers' Association of the Methodist Episcopal Church. He was a graduate of Wesleyan University.

—Mr. Edgar S. Macley, a graduate of Syracuse University in 1885, and the author of the "History of the Navy," is a son of Rev. Dr. R. S. Macley, one of our pioneer missionaries to China and Japan, now president of Macley Theological Seminary, California.

—We learn, as we go to press, of the death of Mrs. Elijah Mooers, of Lawrence, on Monday morning. She was a most excellent Christian woman, and had a large circle of Christian friends in Garden St. Church. A fitting obituary will appear at an early date.

—Mr. Josiah Nix, who has been associated for so many years with Rev. Hugh Price Hughes, is about to sever his connection with the West Central Branch of the London Mission, and will undertake evangelistic work under the auspices of the Regent Street Polytechnic Institution.

—President W. P. Thirkield was present as a visitor at the General Conference of the Methodist Episcopal Church, South, during its recent session at Memphis. At a meeting of the educators of our sister church he was asked to address the body along with Drs. Goucher and Rogers. His plea for the Negro and his education was most kindly received.

—Rev. Fred E. White, of Houlton, Me., writes under date of May 23: "A sad blow has befallen our church in Houlton. We buried today one of its leading officials, D. H. Porter. Preachers

and people in Eastern Maine will learn of his death with sadness of heart, as he was widely known and universally beloved. Presiding Elder Wentworth delivered the address at the funeral today, and he will prepare a suitable obituary for the *HERALD*."

—Mr. Geo. W. Herbert, aged 80 years, a prominent layman in the church at Bucksport, Me., died at his home, Sunday, May 20. For many years he has been an active and useful worker in the church, holding the position of Sunday-school superintendent for more than a score of years. A fitting obituary of this good man will soon appear in our columns.

—Major D. W. Whittle, the evangelist, and his household, are in deep affliction over the death of an only son, Mr. C. E. Whittle, of Chicago, who was accidentally killed by a train, a few days ago, near his home in a suburb of that city. The young man was twenty-five years of age, married, with two children, and in his business career and Christian activity had given promise of great usefulness and of a noble manhood.

—The *Central* observes in its last issue: "Mrs. Julia Dent Grant, widow of General Grant, spent last week in St. Louis, in company with her son, Jesse R. Grant, and his wife. While here she visited her birthplace and former home, the old Dent farm, on the Gravois road, ten miles south of the city, and saw for the first time the statue of her husband, which stands on Twelfth Street near Olive, and which was unveiled several years ago."

—We heartily concur in these words of appreciation from the columns of the *Methodist Advocate-Journal*, Chattanooga: "Among the many able and successful men who have preceded Dr. Cranston in the management of the vast interests of the Western Book Concern of the church, none have shown greater ability or won a more marked success than has he. He deserves, as he certainly enjoys, a warm place in the affections of the preachers and people who have had opportunity to know his spirit and worth as revealed in his work."

—Rev. James M. King, D. D., of New York, made a pleasant call at this office on Monday. He spoke at the Methodist church at Hyde Park Sunday morning upon "The Sources of Our Civilization and its Perils," and preached at Saratoga St. Church in the evening upon "The Atonement by Blood." We have requested Dr. King to write out this sermon for our columns, and he has promised so to do. He also delivered a very able and impressive address at the Preachers' Meeting upon "A Movement for the Protection of American Institutions."

—We are very greatly pained to learn of the bereavement which has come to Miss Mary A. Danforth, of Colebrook, N. H., in the death of her only brother, George Danforth, who died at the home of his parents in Colebrook, May 22, of typhoid fever. Though only eighteen years of age, he was unusually mature and a particularly promising and noble young man. The many friends who have recently listened with so much interest to Miss Danforth as she told thrillingly of her experiences in the work of the W. F. M. S. in Japan, will tenderly sympathize with her and the deeply-stricken family in their great sorrow.

—Richard Watson Gilder, editor of the *Century Magazine*, comes of fine Methodist stock. His grandfather, John Gilder, was a Methodist class-leader in Philadelphia. He was a member of the Pennsylvania legislature, and laid the corner-stone of Girard College. His father, William Henry Gilder, was educated at Wesleyan University, and at the age of twenty-one entered the Methodist ministry. In 1842 he established Bellevue Female Seminary at Bordentown, N. J., which, in 1848, he moved to Flushing, L. I.; in 1867 it was chartered as a college. He became chaplain of a regiment of New York volunteers at the beginning of the civil war, and remained in active service until his death, which resulted from small-pox contracted through attendance upon the soldiers in the army hospital.

—Rev. S. S. Cummings, who resides at 23 Auburn Ave., Somerville, became an octogenarian on Tuesday, May 22. The event received fitting and happy consideration on that day at the Little Wanderers' Home, 202 West Newton St., this city, and at his own home. For twenty-six years he has served as missionary agent in this noble institution. A dinner was given him at the Home on his birthday, and expressive testimonials of appreciation from his co-workers were received. Perhaps nothing was more tender and expressive than a bouquet from the children, to which the little ones, eighty in all, contributed a flower. He was the recipient of many friendly testimonials, including a large number of congratulatory letters. He received a handsome present in the form of a silver coffee cup, gold lined and finely ornamented, and inscribed "S. S. C., 1814-1894;" a silver spoon marked "S. S. C., 1894;" and a silver saucer with "From friends in the Home on his eightieth birthday."

The presentation was by Rev. V. A. Cooper, superintendent of the Home for Little Wanderers, who read an interesting poem. At his home in the evening there was a family gathering. His wife, four sons—S. W. Cummings, general passenger agent of the Vermont Central Railroad, Dr. C. B. J. F., and Olin M., who has recently returned from El Paso, Texas—with the wives of three of the sons, and four grandchildren, were present. Congratulatory letters were read from many interested friends. The *Somerville Journal* of May 26 has an excellent report of the event, with an electrotype of Mr. Cummings.

### Brieflets.

The Year Book of the Maine Conference is received, thanks to the thoughtful courtesy of Rev. W. F. Berry, of Waterville, Me.; also the Minutes of the New Hampshire Conference by the courtesy of Rev. S. E. Quimby, of Rochester, N. H.

In connection with the anniversary exercises at Lasell Seminary, Rev. C. F. Rice, D. D., will deliver the Baccalaureate sermon on Sunday, June 10, at 10.45 A. M., and Mrs. Mary A. Livermore will deliver the Commencement address, June 12, at 11 A. M.

The report of the commencement exercises of the New England Training School, at Tremont St. Church, is in type, but is unavoidably crowded over until our next issue.

The following appointments should have appeared as a part of the published assignments of the Bucksport District of the East Maine Conference: Rev. C. E. Libby, president of Rust University; member of Bucksport quarterly conference. D. H. Sawyer, professor in Rust University; member of Bucksport quarterly conference.

Our readers will be especially interested in the report of the last meeting of the Boston Methodist Social Union, which appears on page 13. Bishop Thoburn, who always speaks of his India with such persuasive eloquence, was heard again with profound interest. The *Independent* of last week contains a long editorial upon his work in India under the caption of "The Greatest Revival of the Year."

Rev. B. C. Keeler writes: "The two memorial windows in the Baker Memorial Church recently dedicated in Concord, N. H., were given, one by the widow of Rev. Elisha Adams, D. D., instead of by his daughter, and the other was given by the children of J. B. Rand instead of by his widow and daughter. The Concord papers were this correspondent's authority for the statement made in ZION'S HERALD and now corrected."

The Methodist Episcopal Church, South, at the recent session of its General Conference, showed its characteristic good sense and self-control in adjourning after a session of three weeks, but particularly in the fact that it did not elect any new bishops. The last decade of the history of this branch of American Methodism has been unprecedented in the success achieved. The church has only ten bishops, and four of this number are over sixty-five years of age. Here is a suggestive and instructive object lesson for the large number in our own church who plead so strongly for an increase in our Episcopal Board.

The *Christian Advocate* of Nashville says: "The Epworth League is to have an open field. Its friends were enthusiastic and determined. They wanted two men, an editor and a secretary. The Conference gave them only one, but granted all their other requests. The election of Dr. Steel will be hailed with joy. He is one of the most brilliant pulpit and platform orators in the church." We receive the final letter of Dr. Steel upon the General Conference as we go to press, and must therefore reserve it for the next issue.

Bishop C. D. Foss will preach the annual sermon before Dickinson College on the occasion of its 111th Commencement, Sunday, June 3, in place of the late lamented Dr. J. Oramel Peck, who had been engaged for that service. President Reed will deliver the baccalaureate sermon at 10.30 A. M. Gov. Pattison will be present during the day. On Commencement Day proper, Gen. D. H. Hastings will be the guest of the college.

The most tasteful and artistic program that ever came to our table is the one issued by the Prospect Methodist Episcopal Church of Bristol, Conn., on the occasion of the opening services of their new and beautiful edifice, which will occur June 4-7. The "Program" presents 24 pages of calendar paper, embellished with exquisite half-tone illustrations, showing the church itself, the organ, the entrance, the testimonial window, several views of the interior, the tower, etc., the whole bound in pale-tinted covers ornamented with bits from the church's architecture. Rev. Dr. M. W. Prince is the able and devoted pastor.

President Warren writes: "In the last *HERALD* I see that my beloved brother, Rev. R. L. Bruce, repudiates the Hamilton amendment for the reason that it 'abolishes all constitutional safeguards, leaving everything at the option of a majority vote.' This seems to me worthy of reconsideration, for one of the most undeniable of all the facts illustrated by the original parallel is this, that the total settlement of the question in 1888 also rests upon nothing more than 'a majority vote.' Moreover, by a little reflection, my friend will see that a majority of the General Conference in favor of dancing, etc., could establish their view of the general rule on diversions just as easily in the method of 1888 as in the method of 1893."

"The article by Dr. Smith is answered with equal ease. His spirit is excellent, but his facts are not the facts of history as shown in the record. What these are, I purpose to show when I have the time and in a form wholly independent of personal or partisan bearings. Meanwhile may grace and peace rest upon our Israel and upon all students of our constitutional law!"



## The Sunday School.

### SECOND QUARTER. LESSON XI.

Sunday, June 10.

Exod. 14: 10-20.

Rev. W. O. Holway, U. S. N.

#### PASSAGE OF THE RED SEA.

##### I. Preliminary.

1. Golden Text: *By faith they passed through the Red Sea.*—Heb. 11: 29.

2. Date: B. C. 1491, in the month Abib; according to Brugsch, B. C. 1896.

3. Place: The Gulf of Suez, the western arm of the Red Sea. Brugsch finds no authority in the original for the Red Sea, the literal reading being "the Sea of Reeds," and concludes from the study of papyrus and the monuments that the Serbonian Lake, or Bog, "a gulf in which whole armies have been swallowed up by the swift tides of the Mediterranean," was the true place of the great deliverance and catastrophe.

4. Connection: 1. The death of the first-born. 2. The departure of the Israelites from Rameses, carrying the bones of Joseph. 3. Their successive encampments at Succoth, Etham and Pihahiroth. 4. The appearance of the pillar of cloud and of fire. 5. The pursuit of Pharaoh with his chariots. 6. The alarm of the Israelites, and their murmurs against Moses. 7. The assurance that God would fight for them, that they should cross the sea in safety, and that their pursuers should be destroyed.

5. Home Readings: Monday—Exod. 14: 10-31. Tuesday—Exod. 14: 1-12. Wednesday—Exod. 14: 13-18. Thursday—Exod. 15: 1-18. Friday—Exod. 15: 11-19. Saturday—Psa. 106: 1-12. Sunday—Isa. 51: 9-16.

##### II. Introductory.

It was a critical hour for Israel when the setting sun, on the third day after their departure from Rameses, revealed to them the chariots of Pharaoh glittering through clouds of dust in hot pursuit; the horses, to use the words of an old papyrus, "swift as jackals; their eyes like fire; their fury like that of a hurricane when it bursts." No human arm could save them now. Though numbering in fighting men 600,000, how could they, encumbered with their families and cattle, withstand the fierce onset of that invincible squadron? Nor was there any visible escape. They were hemmed in by the mountains and the sea. They were entangled in the wilderness; the "sea had shut them in." The Israelites were fully conscious of their peril. They turned upon their leader with fierce accusations. But Moses, strong in faith and calm because of the disclosure recently made to him of the judgment which awaited the pursuing force, assured the people that Jehovah would fight for them, and that the enemies on whom they now looked they would see no more forever. In obedience to the divine command, their camp at Pihahiroth was broken up and the whole host was put in motion straight for the sea, over whose waters Moses lifted the potent rod. Under the influence of a strong east wind the waters rapidly receded, leaving a dry ford to the opposite bank. Meantime the mysterious pillar changed its position from the front to the rear, interposing a towering wall of densest blackness to the Egyptians, while the side towards the sea glowed with a fiery brightness. Lighted by its beams, and led on by Moses and Aaron, the great multitude went into the midst of the sea on dry land, the awful pillar keeping close to the skirts of the column as the last went over. The Egyptians, eager to get at their prey and confused by the darkness, pressed closely on, the pillar of cloud guiding them to their destruction. When they reached the middle of the sea, the Lord "looked" on them from out the pillar, which quickly changed into an angry portent, vivid with lightnings and terrifying with thunders. Thrown into a panic and recognizing in the awful tempest that broke upon them the vengeance of the Hebrews' God, they tried to flee; but the heavy chariot wheels sunk in the mire, the horses struggled in vain to extricate them, and amid the terror and confusion the rod of Moses was again uplifted, and the host of Israel, safe on the other shore, beheld the sea return in its strength and engulf beneath its resistless waters their vindictive foes. "Not one of them was left alive." No wonder that, after such a mighty deliverance, "the people feared Jehovah, and believed His servant Moses."

##### III. Expository.

19. The angel of God—the divine Personality Himself, who was pavilioned in "the pillar of cloud." The pillar of cloud—a visible and constant column, rising high above the earth so as to be conspicuous at a great distance; preternatural in character; known afterwards as the Shechinah, or dwelling place of God. It served to reveal His actual presence, to indicate His will and direction as to when and where to move, and to assure the people of His protection. By night the column, or pillar, assumed a fiery hue; by day it resembled a dark cloud. The mystery of its presence and movement, and

the absence of any particular shape, prevented any idolatrous association with it; while the fire that dwelt within its folds was the symbol then and thereafter of the Spirit divine. Went from before their face.—It had stood at the head of the people, as their guide; it now passed to their rear to protect them.

A great host marching through a country without roads or other marks of civilization, must be provided with some conspicuous object to serve as a signal to the main body, and to all straggling parties connected with it. Hence the round grate, full of kindled fuel, elevated on a pole, which was carried before caravans and armies in the East (Curtius).—The ancient Persians carried a sacred fire in silver altars before their armies, and other ancient nations observed a similar custom. In this the Lord Himself was present as the leader and protector of His people. . . . Fire, in its various forms of flame, light, heat, and electric flash, is a striking emblem of the great Spirit; and the smoke or vapor which accompanies it is a manifest type of the phenomena which surround and conceal the essence, while at the same time they indicate the presence, of the mighty Potentate. The pillar that balances itself in mid-air, unsupported by the earth and unshaken by the winds of heaven, serves well to mark the presence of Him who is independent of the laws of nature. And lastly, the pillar of fire and cloud (14: 24) is manifestly not the Lord, nor the figure of the Lord, but the visible and real sign of His actual presence among His people for their guidance, protection, and comfort (Murphy).

20. It came between, etc.—The pursuing Egyptians had reached the rear of the retreating host probably just at sunset. Knowing well the location, and perceiving that the Israelites had run into a sort of *cul de sac* from which there was no escape, the mountains hemming them in on two sides and the sea on the third, the chariots came to a halt. It was a cloud and darkness to them (R. V., "There was the cloud and the darkness").—The pillar presented the aspect of a threatening and impenetrable wall of mist to the warriors of Pharaoh. It gave light by night to these (R. V., "yet gave it light by night")—a cheering and bright token of omnipotent guardianship to the Israelites. The night was changed into day for them; and while their movements were hid from the Egyptians, they could proceed in an orderly manner to obey the command, "Go forward."

Thus the Word and the providence of God have a twofold aspect; a black and dark side toward sin and sinners; a bright and pleasant side toward those that are Israelites indeed. On the former the Most High looks frowningly in wrath; on the latter His countenance shines brightly with favor (Bush).

21. Moses stretched out his hand—as he had been bidden to do. As he, "with fear and trembling," proceeded to work out his own and the people's salvation, God also was working to make the salvation sure. The sea—the western branch of the Red Sea, called the Gulf of Suez; it is about 170 miles long, with the town of Suez at its head on the west. The Lord caused the sea to go back.—It is impossible to determine just where the crossing was effected. With the exception of Brugsch—who dismisses the Red Sea entirely and locates the event in the marshy district known as the Serbonian Bog, in the northeastern part of Egypt—the best opinions agree upon Suez or its immediate vicinity. The distance across is from three to four miles. Says Schaff: "Near here, Napoleon, deceived by the tidal wave, attempted to cross in 1799, and nearly met the fate of Pharaoh. But an army of 600,000 could never have crossed it without a miracle." God doubtless used natural agencies, in the east wind and an ebbing tide, but their use at this moment was a miraculous interposition. Says Murphy: "A strong northeast wind is said to have considerable influence in the present day on the ebb of the tide in the Red Sea, as well as in other places. Such a natural occurrence, however, only drives out the whole body of waters farther from the shore; it does not 'divide the waters,' and so make them 'a wall' on each side of the dry ground, or leave time or space for passage of a large multitude, or happen precisely at the moment when escape from an advancing foe makes it convenient for the leader of the retreating squadrons to wave over the waters his rod of power." Were divided—literally, "were cloven," or, "were violently sundered;" used generally in cases of cleaving of rocks, etc., and giving the impression of a terrific cause, like a tornado. It is difficult to imagine how the Israelites could have crossed in the teeth of such a wind; the wind must have gone down at the time of crossing; and it may be necessary, therefore, to invoke the aid of miracle to explain the phenomenon of the waters remaining divided, or cloven, during the passage.

22. Went into the midst of the sea—probably following Moses and Aaron, their course lighted by the fiery column in their rear. Their immense numbers, estimated at between two and three millions of men, women and children, were probably so compactly drawn up, that the passage would not occupy more than three or four hours. According to Exod. 13: 18, the host went forth from Egypt "harnessed," or, as the margin reads, "by fives in a rank," showing that on the march they presented a regular, well-ordered array, and not the confusion of a mob. A wall unto them.—The waters on either side were barriers against attack.

God could make the water stand in precipices if He should so choose, and such a conception is more impressive to the imagination, but it is certain that the language of the text may mean simply that the water was a protection on the right and on the left flanks of the host. It is true that in poetical passages the waters are said to have stood "as a heap" (Exod. 15: 8; Psa. 78: 13); but so they are also, in the same style, said to have been "congealed in the heart of the sea," and the peaks of the trembling Moreh are said to have "skipped like rams" and the "little hills like lambs" (Psa. 114: 4). Of course these expressions are not to be literally and prosaically interpreted. Different minds will assign different degrees of the supernatural to the transaction. That the whole should have been so executed as to save all Israel

and to destroy all the Egyptians is unaccountable on merely natural assumptions (Newhall).

23. The Egyptians pursued.—Though they could not see the Israelites through the intervening pillar of cloud, they could probably hear them; and when the pillar receded, following closely in the rear of the retreating Hebrews, they struck camp and followed too. Some conjecture that they reached the bed of the sea without knowing where they were. All Pharaoh's horses, his chariots, etc.—Horses were imported into Egypt in the 18th dynasty. The chariots were a favorite war-implement among the Egyptians. Diodorus Siculus says that Rameses II. had 27,000 in his army. The chariots occupied the van of the pursuing force and were the first to enter the sea.

24. In the morning watch—which began at two and ended at six. The Hebrews divided their night into three watches, of four hours each. Looked (R. V., "looked forth") unto the host of the Egyptians.—By a well-known Hebrew idiom the word "look" implies a demonstration either of mercy or wrath. In this case it has been supposed, especially from the allusions in Psalm 77, that dazzling flashes of lightning, with crashes of thunder and torrents of rain, accompanied the "look." Troubled (R. V., "discomfited")—dismayed them, threw them into confusion.

It was, then, after two o'clock in the morning, when the cloud that had hung like a black curtain over and before the Egyptians, opened, and Jehovah "looked upon them" through His lightnings. Thus the Psalmist describes the scene (Psa. 77: 17, 18). To appreciate its awefulness to the Egyptians we must remember that thunder and lightning are extremely rare in Egypt, and that the fearful grandeur of our thunder-storms is there wholly unknown (Newhall).

25. Took off their chariot wheels.—In the panic which followed this commotion of nature, the wheels of the chariots, sinking into the mire, were wrenched off, so that they could scarcely be dragged at all; and soon the whole army was involved in inextricable confusion. Let us flee.—They would have been glad to do it, for they recognized the truth that the terrible God of the Hebrews was fighting against them; but they were paralyzed with fear; and, unable to move their chariots, were held fast where they were.

26, 27. That the waters may come again.—Showing that they were held back until the divine signal was given. The Lord overthrew the Egyptians.—Says Murphy: "At one fell sweep of the mighty waters all the chivalry of Mizraim is laid forever low. A mild message, a manifest sign from heaven, only exasperated the pride of Pharaoh. Ten awful plagues failed to subdue the obstinacy of his heart. A final judgment, of terrific sublimity, terminates his career of presumption." The Red Sea marked a disruption, moral as well as physical, between Israel and Egypt. A new era began. "They were baptized unto Moses in the cloud and in the sea."

28, 29. Covered . . . the host of Pharaoh.—Opinions are divided as to whether Pharaoh himself perished with his army or not. Canon Cook urges "the distinct statement of the Psalmist" (Psa. 136: 15), the probable position of the king in the vanguard of his host, and the cessation of further pursuit after the passage of the sea, as arguments in favor of his destruction; on the other hand, the absence of any allusion to his death in the song of Moses, or elsewhere except in the Psalm quoted (which is not conclusive), has led Wilkinson and others to think the king survived. It is certain, however, that not a soldier of the army escaped. The children of Israel walked upon dry land.—The writer dwells upon the fact to make it all the more vivid and impressive by contrast.

##### IV. Illustrative.

There are moments in the life both of men and of nations, both of the world and of the church, when vast blessings are gained, vast dangers averted, through our own exertions—by the sword of the conqueror, by the genius of the statesman, by the holiness of the saint. Such, in Jewish history, were the conquest of Palestine by Joshua, the deliverance wrought by Gideon, by Samson, and by David. Such, in Christian history, were the revolutions effected by Clovis, by Charlemagne, by Alfred, by Bernard, and by Luther. But there are moments of still higher interest, of still more solemn feeling, when deliverance is brought about, not by any human energy, but by causes beyond our own control. Such, in Christian history, are the raising of the siege of Leyden by the waters in Holland, and the overthrow of the Spanish Armada, and such, above all, was the passage of the Red Sea (A. P. Stanley).

### WORDS

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## Hood's Sarsaparilla Cures

were all drawn up and a copper color had settled over her. I could quickly see the traces of blood poisoning, and persuaded her mother to let me take the girl back to our country home. She consented and as soon as I reached home I commenced to give the child Hood's Sarsaparilla. It quickly overcame her sickness and the stiffness left her neck. The good effects were also noticeable about the wound on her head. In less than a month she was able to

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## League Prayer-meeting Topics

June.

Rev. Matthias S. Kaufman, A. M.

June 3—"The Prayer Unfeigned." (Psalm 17.)

This Psalm naturally falls into two groupings. On the one side are the enemies of the Psalmist; on the other are David and his God. However, he is greatly disturbed because of the wickedness and the almost unlimited temporal prosperity of his enemies. In his distress he calls upon God to notice their haughtiness and their relentless persecutions. Then from the realm of serene devotion he contrasts the wicked in their present perishable glitter with the future state of the truly good man. Let us observe,—

1. David's purpose: "I am purposed that my mouth shall not transgress." What an undertaking! Enemies all about, aggravating him in a hundred ways, and yet they shall not provoke him to unbecoming speech. A word winged away never returns. How much have we sighed over the escaped word—gone out from under our control forever! St. James affirms: "If any man offend not in word, the same is a perfect man."

2. His adherence to God's precepts. This has been his security: "By the words of the lips I have kept me from the paths of the destroyer." Obedience to God's word is always sure to win the highest success.

3. His confidence in God's ability to rightly direct the interests of life. "Hold up my goings in Thy paths that my footsteps slip not." A firm tread is that which is found in the road marked out by the All-wise. If only we are obedient to His instructions, how distinctly and beautifully will He direct our lives!

4. His desire for the Father's personal protection: "Hide me under the shadow of Thy wings." To afford the little downy brood life, giving warmth and protection, the mother hen collects them under her outspread wings. Thus for security would he nestle close to God's heart.

5. His inspiration: "I shall be satisfied when I awake with Thy likeness." It is not possession of any kind that satisfies the soul. Being alone can do it—being like God. Satisfied is the fruition of all hopes, the fulfillment of all promises, the realization of ideals. Satisfied! This means heaven.

## THE ELIXIR OF TROUBLE.

1. Trouble is one of the most effective means for putting vigor into hearts that incline to ease. They bid us up and at the work which must be done, or sickening failure will be the result.

2. Upon the Christian troubles never come by chance. Whenever permitted, it is always in mercy and love on the part of Him who neither slumbers nor sleeps.

3. The troubles which assail the Christian have a very gloomy look to the worldling; for he sees them from the outside. The stained windows of a cathedral appear sombre and meaningless from the outside. But step within. What glory and splendor! Thus with the Christian's trials. Through them he may see splendors and beauties unknown to those who dwell not in God.

June 10—"The Lord my Shepherd." (Psalm 23.)

This Psalm is a special favorite with almost all Christians. It has been the balm of Gilead to numberless hearts—healing, soothing, resting, comforting. It speaks to us of the unity of mankind. At certain depths all souls are kin. With a network of sympathy it has surrounded the earth. By means of this specific we learn that heart-aches are much the same the wide world over. Forth has sped this sweet evangel into all languages to assuage more griefs than any human poem. It has entered the murmuring clouds of sorrow to dissipate their gloom by its penetrating light and warmth. Doubts it has scattered like sun-chased mists, and felon thoughts it has remanded to their dungeon. More than riches has it been to the struggling army of the poor, more than hope to hosts of the discouraged. It has illuminated all hospitals and revealed heaven to the dying. Widowhood it has relieved of otherwise unbearable loneliness, and enabled orphans to feel about them the loving arm of sure protection. Divinely-commissioned, angelic psalm, century after century hast thou been about thy beautiful mission! Generations yet unborn shall feel thy vivifying touch, and not until the last sigh has been heaved wilt thou return to the bosom of God. The heavenly watch-care over the soul is here represented to us,—

1. By the Good Shepherd. To appreciate in any degree the appropriateness and completeness of this figure, we must know of the tender attachment of the Syrian shepherd. With the possibility at any moment of a torrent from the mountain, robbers from among the hills, and

wolves from the ravines, the shepherd is ready, night or day, to hazard his life for the sheep. The wide difference between man and brute vanishes, and the one tie of union draws them together. For the one it is the appreciative love of life, and for the other the sympathetic regard of the protector. The greater and the less unite on one plane and know a life in common. "The shepherd knows his sheep and is known of them." All this and immeasurably more is the great Shepherd to us.

2. By the image of the host. God spreads a most bountiful table. Cordial to the last degree is the welcome, and without stint are the rich provisions served. Each cup is full to running over. What more could be desired? Perfect security from peril and ample supply for every want. The serene trust of the soul is expressed in three declarations:—

(1) "I shall not want." The rich, green pastures of the Shepherd providing will furnish rest and sustenance, while the still waters safely slake thirst. "Paths of righteousness" indicate that only what is right shall befall him.

(2) "I will fear no evil." No, not even in "the valley of the shadow of death." Unharm shall be the life, and like an autumn eve beautifully serene shall be its close. This was touchingly true of the great Mozart. The Requiem, his sweetest song, was just completed, and while his soul was yet filled with its rich melodies he dropped off into a little slumber. Soon the light footsteps of his devoted daughter awoke him. "Come hither, my Emilie," said he; "my task is done. The Requiem—my requiem—is finished." "Say not so, dear father," replied the gentle girl; "you must be better; even now your cheek has a glow upon it." "Do not deceive yourself, my love," said the dying father; "this wasted form can never be restored by human aid. Take these my last notes. Sit down by my piano here and sing them with the hymns of thy sainted mother; let me once more hear those tones which have so long been my solace and delight." Emilie obeyed with a voice enriched by the tenderest emotion; then, turning from the instrument, looked in silence for the approving smile of her father. It was the still, passionless smile which the rapt and joyous spirit had left as it fled to its eternal reward. Secure in life, serene in death.

(3) "I will dwell in the house of the Lord forever." There is a "house not made with hands, eternal in the heavens." That is the home of the soul. Hearts with a loving trust shall all gather in that home. Triumphant faith here will pass into triumphant realization there.

June 17—"The One Desire." (Psalm 27.)

Truly the Psalmist possessed a remarkably devotional nature. If, as has been supposed, it is David's voice that we hear once more, he was the greatest of earthly kings then reigning. Surrounded by all the accessories of royalty and wealth, he finds that there are yearnings not yet gratified. More than all temporal comforts he desires to dwell in the house of the Lord. Gladly would he dismiss all diplomatic intrigues, see all swords about him forever sheathed, and take up his lodgings in the temple with the quiet priests. At least would he desire that worldly matters might be so adjusted that he could attend all temple services. How admirable this love for God's house! In this Psalm he manifests,—

1. His candor. While his subjects called him the "Light of Israel," he acknowledges that God is his light. Like the moon he shines only by reflection, and as the divine light shines through him. This is the only place in the Old Testament where the term "light" is applied directly to God as a name.

2. His courage. This is based upon his unwavering confidence in the Lord as his light, his salvation, his strength, and the confounding of his enemies in their heartless greed to eat up his flesh. The present overthrow of some of God's enemies is an earnest of their ultimate and everlasting defeat.

3. His one desire. This is that he may have God near him. With verse seven there is a decided change of tone. If he cannot dwell in the sanctuary as much as he would like, he can, however, find audience with his Father anywhere. In fact, he may find himself in closer communion with God out on the mountain-side alone than when surrounded by the great congregation. It is not the place, but the spirit within, that determines union with Christ. Now one petition follows another until he once more rises at the close to the mount of patient, restful trust.

## HARRINGHAM.

The peeping violet is the intimation of blooming meadows. The first droppings assure us of coming showers. God's answer to one prayer is the pledge that all true prayers will be wisely answered in His own time and way. So greater good is ever in store for Christ's followers, and the kindly voice of assurance is heard,

"Singing sweetly,  
Softly in an undertone,  
Singing as if God had taught it,—  
'It is better farther on.'"

June 24—"Longing for God." (Psalm 42.)

"I have  
Immortal longings in me."—Shakespeare.

Man is built upon a magnificent plan. Physically he is brother to the clod; spir-

itually brother to the Lord of heaven. He can play with the worm in the grass, or he can climb the heights and think God's thoughts. His is a great sweep of being and a great sweep of opportunity. He can drum away on one note in wearying monotony, or he can touch the whole gamut to the delight of angels and men. The song of many lives is played on the lower notes alone, but when we long for God we ascend the scale. This Psalm is a dialogue between man's two selves—the lower and higher, sense and soul.

1. (v. 1, 2) Here the soul is in the dome of its being and reaches upward after God with all the intensity of desire that the heated harp manifests as it pants after cooling waterbrooks.

2. (v. 3, 4) Sense drags the soul into the cellar of life and protests against high aspirations, complaining of the present dark condition, made more unbearable by reason of former enjoyments.

3. (v. 5) But again the soul soars aloft on the wings of faith, singing, "I shall yet praise Him for the help of His countenance."

4. (v. 6, 7) Sense again parades present cloudiness. Many have been the conjectures as to the author of this Psalm. But whether it was David as he fled across the Jordan from Absalom, King Jehoiakim as he was being carried captive into Assyria, or some Levitical poet, one thing is made certain by these two verses, and that is, it was written among the trans-Jordanic hills looking down upon Palestine.

5. (v. 8) Again, the soul is sustained by the assurance that God will envelop it with loving-kindness in the day and praises even in the darkness of night.

6. (v. 9, 10) Once more sense sighs out its

previous remonstrance, but it is her last attempt to conquer by her grievances.

7. (v. 11) Here the soul prevails, bearing aloft the palm of victory, claiming that God is hers and she shall yet praise Him.

Sordid souls are content with the things of time and sense; while noble souls can never rest until they find God in the richness of His personal character. Encourage every longing after Him, for He alone can truly satisfy the heart that is made for His home.

## Torturing the Bereaved.

IN a card of thanks to a minister who had officiated at a burial service, published in a St. Louis daily, the appreciative family expressed their gratitude for "his kind and heart-rending words spoken at the funeral." The utterance reminds us of the prevalent desire among certain people that the preacher shall, at services of this kind, use all his emotional power to awaken the most violent manifestations of grief. If he can work upon the feelings of the mourners, picture in vivid terms their terrible loss, evolve passionate outcries and wild lamentations by his appeals, he and the funeral are both viewed as a pronounced "success." We heard, years ago, a clergyman of experience and standing in an Eastern city, offer a prayer at a funeral where the circumstances were exasperating in themselves, and where the family already was broken-hearted and utterly prostrate with grief. He prayed, apparently, with deliberate purpose to rouse and multiply the most poignant demonstrations of sorrow; every word was like a stab; the mourners and sobs of the household seemed only to urge him on in his terrifying task; and when, at length, he had done his work, the crowded rooms were filled with weeping, hysterical, frightened, and quivering men and women, who had been wrought up by a foolish—shall we not say wicked—prayer into a dreadful condition of excitement. The ordeal which the afflicted parents went through that day cannot be described. — *Central Christian Advocate*.

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## THE CONFERENCE.

(Continued from Page 5.)

at Lake Anasagunticook, a beautiful sheet of water just below Canton. At Rumford Falls the party visited the upper falls, the new church, the paper mills and other points of interest, under the escort of genial Pastor Faulkner and L. L. Lincoln, the attentive railroad superintendent. It was a day long to be remembered.

**Baldwin and Hiram.**—Mrs. Congdon, the pastor's wife, is still very ill. Mr. Congdon has been engaged to deliver the Memorial address, May 30. It is expected that he will supply the pulpit at New Limington every second Sunday afternoon. By mutual consent Hiram will be supplied by Rev. I. A. Bean, of Cornish.

**East Poland and Minot.**—The friends of Mrs. Cyrus Purlinton will be glad to learn that she is rapidly recovering from the sickness which at one time boded fatal results. Mr. Purlinton is getting the work of the charge well in hand, purposing a vigorous campaign.

**Berlin, N. H.**—This charge is deliberating whether to build or buy a church edifice. A lot is secured for building, but negotiations are in progress looking to the purchase of the Universalist church edifice. The hard times render building impracticable at present. Rev. W. B. Greenbald has rented a tenement in the centre of the town and intends to begin housekeeping about June 1.

**Gorham, N. H.**—Rev. A. B. Parlin and wife are happy in their new field of labor. Church members and people are rallying about them, and pastor and people are looking for showers of blessing.

**Rumford Centre** has been greatly disappointed in losing their former pastor, Rev. J. F. Keith. Mr. Keith has retired from the work of the ministry, for the present having rented a shop in the village of Rumford where he is prepared to receive his many friends. Rev. Henry Crockett is settled in the parsonage and vigorously at work in his new field.

**Andover.**—The sale of the parsonage is contemplated. A new parsonage will be at once erected in the village near the church. Rev. M. K. Mabry has entered upon the work of another year with his accustomed energy.

**Lock's Mills.**—Under date of May 13, Rev. R. A. Rich, the new pastor of this new charge, writes enthusiastically concerning his work. The Spirit of God is being poured out upon the people. Souls are seeking God and the outlook for a good year is in every way encouraging.

**Levinston, Park St.**—The new pastor, Rev. E. T. Adams, has been received with accustomed kindness and enthusiasm. Prayer-meetings are full of interest and a spirit prophetic of good times pervades the parish.

**Levinston, Hammond St.**—Rev. T. F. Jones has received a warm welcome from his many friends as he returns for the second year. At North Auburn the people have the desire of their hearts in securing him as their supply for the ensuing year.

**Auburn.**—In his series of revival meetings with this church last winter, Rev. E. S. Stackpole won for himself a large place in the hearts of the people, who now gladly greet him as the shepherd of the flock. Congregations are large and interest is deep.

JUNIOR.

## New England Conference.

**Boston Preachers' Meeting.**—Dr. C. F. Rice presided, and Dr. Frederick Woods conducted devotional exercises. The address of the hour was by Dr. J. M. King, of New York, secretary of the National League for the Protection of American Institutions. Next Monday several important amendments to the constitution are to be acted upon. The order of the day will include addresses by Dr. A. H. Plumb and others on the Norwegian system.

## Boston South District.

**Boston, Dorchester Church.**—Rev. Geo. A. Phinney, pastor, preached before the G. A. R. Post last Sunday morning. His theme was, "The Mysterious Army."

**Boston, Parkman St.**—Old People's Day was observed with most interesting services. The pastor, Rev. Wm. Full, preached. The united ages of six persons present was 570 years. One brother 94 years old was recently received into the church, and another aged 90 years. The evening service was the League anniversary. Rev. C. H. Burwell delivered the address.

**Boston, City Point.**—Children's Day was observed, May 27, with highly appropriate and successful exercises. In a large tent capable of seating one thousand people the pastor, assisted by Rev. J. H. Weber, is conducting special revival services.

**Boston, Egleston Square.**—The pastor, Rev. John H. Cushing, and family have been cordially welcomed by this church and congregation. At the public reception Dr. Rogers and Revs. Messrs. Yeames and Nelson offered appreciative words. Evangelist Weber has recently closed a series of revival services. About ninety seekers were at the altars. They came from fifteen churches. The pastor received 15 on May 20, and more are to follow.

**Boston, Winthrop St.**—A correspondent writes the following, note highly appreciative of the new pastor: "Rev. E. M. Taylor has opened his pastorate most auspiciously in every department of work at Winthrop Street Church, and his influence for the moral and spiritual welfare of this community is already recognized. The highest anticipations of the church for his coming are fully realized, and the great harmony and zeal that have prevailed during the past five years are unabated. The pastor's reception, attended by four hundred persons, on the occasion of the last meeting of the Ladies' Benevolent Society, was a delightful affair. Prayer was offered by Rev. John Gairbraith. Bro. G. F. Kellogg was master of ceremonies and welcomed the pastor for the church and its various organizations. Rev. Dr. Plumb welcomed him for the ministry of the Highlands, and was followed by several other clergymen, to which Mr. Taylor responded most felicitously. The collation by Caterer T. D. Cook and the ladies was delicious, and the floral decorations very beautiful." On the evening of May 24, the members of the Sunday-school class taught by Mr. Charles J. Littlefield showed their esteem for their teacher by spending a social hour together in the vestry of the church. During the evening, the pastor, Rev. E. M. Taylor, called the company to order, and in behalf of the class presented Mr. Littlefield with an elegant gold-headed cane. Mr. Littlefield responded in a few well-chosen words. Afterwards refreshments were served.

**West Medway.**—The pastor's wife, Mrs. Arthur Bonner, has organized a Junior League, and 26 members are already enrolled.

**Worcester, Grace Church.**—The W. F. M. S. auxiliary of this church celebrated with unusually interesting exercises, May 17, the silver anniversary of the organization of the Society. The president, Mrs. F. M. Olin, presided. The exercises were opened by devotional services, and the secretary gave a report of the twenty-one years' work of the auxiliary. The president of Coral Street Church auxiliary, Mrs. J. H. Emerson, and Mrs. M. M. Townsend, of Laurel Street Church, gave congratulations and reports of their respective auxiliaries. Mrs. John Legg, of Trinity Church, brought greetings from the W. H. M. Society. A letter of greeting was read from Mrs. J. O. Knowles, of Lynn, who was largely instrumental in organizing this society twenty-two years ago. An informal reception was held, followed by supper in the vestry.

In the evening there was a "reminiscent round-table and historical alcove" by the "Light Bearers," giving an interesting account of the growth of the Society, and a brief history of mission work in India, China, Japan, Italy, Korea, Bulgaria, Mexico and South America. "Our Silver Day" was given by four little girls. Mrs. Harriet Goodrich, district secretary of the Baptist Churches, brought greetings, and Mrs. Homer T. Fuller proffered congratulations from the Congregational churches. The principal speaker for the evening was Mrs. Rachel E. Baker, of India.

The church vestry and auditorium were handsomely decorated, and many appropriate mottoes adorned the walls.

## Boston North District.

**Charlestown, Trinity Church.**—A memorial service for the Hon. Liveras Hull was held at this church last Sunday morning. The pastor, Dr. Brodbeck, presided. Drs. W. R. Clark and C. N. Smith made addresses, and Revs. E. M. Taylor and I. H. Packard, former pastors, participated in the service. Mr. Stephen Merrill spoke for the church, and Hon. E. H. Dunn for the Wesleyan Association and Social Union. Ex-Gov. Claflin was present. The audience was very large and representative and gave interested attention to the services in fitting commemoration of this magnificent man.

**Flint St. Church, Somerville.**—The Epworth League convention of the Boston North District, held at this church on Wednesday afternoon and evening, May 23, was interesting and profitable. A fitting address of welcome was delivered by the pastor, Rev. R. L. Greene, D. D., to which Rev. E. M. Taylor happily responded. Rev. C. F. Rice, D. D., spoke in answer to the inquiry: "What can the Literary Department Accomplish?" Rev. C. A. Littlefield upon "Social Work," and Mrs. Smiley upon "An Ideal Junior League." Dr. W. W. Eames delivered an able address in the evening upon "Conventionalities." Rev. C. M. Hall was elected president, Rev. Alexander Dight re-elected secretary, and Mrs. C. E. Spaulding was chosen superintendent of Junior League work. Flint St. Church gave the convention a most hospitable welcome.

**First Church, Somerville.**—Rev. C. A. Shatto, of the Newton Highlands Church, preached an excellent sermon at this church Sunday morning in connection with the presentation of his enterprise for the Church Aid collection.

## Boston East District.

**North Andover.**—The fifth anniversary of the League had a very fitting celebration by this chapter, May 16. Dr. Brodbeck, of Boston, delivered an inspiring address upon "Young Christians, Our Duty and Relations to Church Work." The League from Garden St., Lawrence, was present in a body, and a good delegation came from South Lawrence. Revs. W. J. Pomfret, O. S. Danforth, and the pastor, Rev. H. Matthews, also participated in the service.

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**W. F. M. S.**—The District Association of the W. F. M. Society of the Western Division, Boston South District, has achieved more than a local reputation for its interesting and successful conventions. The newly-elected district secretary, Mrs. John Legg, of Worcester, is a woman of varied resources and untiring zeal, and provides a most interesting program. Mrs. L. F. Harrison, superintendent of the Children's Work of the N. E. Branch, is its beloved president, and bears no small share of its burdens. The semi-annual convention was held at Webster Square Church, Worcester, May 3, Mrs. Harrison presiding. The devotional exercises were conducted by Miss Rose Williams, returned missionary from South America. Mrs. Jennie Sutton cordially welcomed the convention. One of the unique features of the day was the assignment of the presidents of the city auxiliaries to various places on the program. To Mrs. J. H. Emerson, of Coral St., was given the privilege of responding to the welcome. Mrs. F. M. Olin, of Grace Church, was asked to "echo" the encouraging and inspiring facts given in the Branch annual report. Mrs. Townsend, of Laurel St., conducted a missionary experience service. One regular feature of the convention is the roll-call, which is responded to by each auxiliary, the number present being preserved in the records, while each auxiliary corresponding secretary gives a report of the work. The constitution of the Association as provided by the N. E. Branch was adopted. The convention was indebted to Miss Philpott, of Webster Square, and Rev. and Mrs. Walker, of Shrewsbury, for music during the day. Lunch was provided by the city auxiliaries, and the social hour was greatly enjoyed.

Mrs. Dr. Butler was the speaker of the afternoon. Her presence alone is always a benediction, and her words most inspiring. A story written in behalf of the work of the Bible woman was touchingly read by Mrs. Walker. The hour from four to five is always devoted to the children. It is the custom of the entertaining auxiliary to utilize the evening hour for its own benefit. In accordance with this custom, Rev. Dillon Bronson, of Newton, spoke upon Japan and his experiences there, and gave a most fitting conclusion to a day full of missionary knowledge and interest.

A. M. EMERSON,  
Sec. pro tem.

## Springfield District.

The Epworth League anniversary was quite generally observed on the district with enthusiastic and appropriate services. The League at Florence celebrated on Sunday evening, the 20th. The newly-elected and efficient president, Miss E. Gould, presided, the third vice-president, Miss Carrie Morgan, read a paper, and the pastor, Rev. W. F. Stewart, addressed the large audience on "The Characteristics of the Twentieth Century Christian."

**Northampton.**—The League anniversary was observed on Sunday, May 13. In the morning the pastor, Rev. F. T. Pomeroy, preached an appropriate sermon upon "Setting Up the Ban-

ners" (Psa. 20: 5). The League occupied the front pews, and the church was beautified by many floral decorations. In the evening a male quartet from the School for Christian Workers, Springfield, rendered finely several selections, and each member gave a brief gospel talk. Pastor and people are greatly enjoying the new church building. Five hundred dollars have been paid on the debt since Conference.

**Orange.**—This charge has made an advance both spiritually and financially. Since Conference sixteen persons have asked the prayers of the church. Financially the people are greatly encouraged by the gift of \$683 from Conference, with the prospect of \$500 more from the Butterfield estate of the town; but a greater surprise was in store. Last week while the pastor was calling at a certain house, there was placed in his hands a bag containing \$1,000 in gold, to be applied to the church debt! These fifty twenty-dollar gold pieces bear dates from 1850 to 1876. The pastor thinks that he is the only Methodist minister who ever slept with a thousand dollars in gold under his head, and he also thinks that this gold mine will yield far greater profits than many into which the brethren are sometimes persuaded to put their carefully-saved dollars. Rev. J. W. Fulton is pastor.

**Springfield.**—It was a representative company of Methodists which gathered in State St. Church, Friday evening, May 25, the occasion being a reception to the three new pastors of Springfield, tendered by the Social Union of the Connecticut Valley. The hour from six to seven was delightfully spent in social greetings, after which an elaborate banquet was served. The formal exercises of the evening were introduced by Rev. W. H. Meredith, of State St., who, in his usual genial manner, delivered an address of

(Continued on Page 14.)

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## Church Register.

## HERALD CALENDAR.

Augusta Dis. Min. Assn., at Moonmouth, Me.,	June 4-6
Annual meeting of Boston South District Epworth League, at Tremont St. Church, Boston,	June 7
New Bedford Dis. Min. Assn., at W. Dennis,	June 11, 12
St. Albans Dis. Min. Assn., at Swanton,	June 11, 12
Joint meeting of Min. Assn. and Epworth League, at 1st M. E. Ch., Manchester, N. H.,	June 12, 14
St. Johnsbury Dis. Min. Assn., at St. Johnsbury,	June 13-15
Norwich Dis. Min. Assn., at Myrtle, Conn.,	June 14, 15
Dover Dis. Min. Assn., at Salisbury, Mass.,	June 14, 15
Portland Dis. Min. Assn., at Eliot,	June 14-16
Lewiston District Epworth League, at Bowdoinham, Me., Wednesday and Thursday,	June 20, 21
Providence Min. Assn., at Centerville,	June 22, 23
N. H. Temperance Grove M'g., at the Weirs,	July 10-13
New England Chautauque and Sunday-school Assembly, at Lake View, So. Framingham,	July 10-24
North's New England Chautauque Assembly, at Fryburg, Me.,	July 24-Aug. 11
Yarmouth Picnic,	Aug. 2
Camp-meeting,	Aug. 6-13
West Dudley Camp-meeting,	Aug. 4-13
Eastern Me. Chautauque Assembly, at Northport, Me.,	Aug. 13-17
Williamson Camp-meeting,	Aug. 13-19
Martha's Vineyard Camp-meeting,	Aug. 19-25
Stirling Camp-meeting,	Aug. 20-26
HEADING ACADEMY:	
Summer School,	July 25-Aug. 11
Chautauque Assembly,	Aug. 11-13
Claremont Camp-meeting,	Aug. 21-28
Wilton Camp-meeting,	Aug. 27-Sept. 1

**COMMENCEMENT—HART MAINE CONFERENCE SEMINARY.**—Sunday, June 3, 7.30 p. m., Baccalaureate sermon. Monday, 7.30 p. m., exhibition of the department of elocution. Monday and Tuesday, a. m., examination of classes. Tuesday, 3 p. m., Annual Address, by President Whitman of Colby University; 7.30, Commencement concert by the Lotus Glee Club of Boston. Wednesday, 9 a. m., Commencement.

Bucksport, Me.

## POST-OFFICE ADDRESS.

Rev. Geo. H. Cheney, 141 Walnut St., Somerville, Mass.

## QUARTERLY MEETINGS.

## PORTLAND DISTRICT—FIRST QUARTER.

West End, 29;	
Kear Falls, 5, eve, 8 a. m.;	Kenneth's, 15, eve, 8 p. m.;
Cornish, 6 p. m., 7, eve;	W. Kunkin, 16, eve, 8 p. m.;
Alfred, 12, eve, 8 p. m.;	Kunkin's, 26, eve, 8 p. m.;
Sanford, 12 p. m., 13, eve;	Buxton, 27, a. m.;
Hollis Centre, 15 p. m.;	Standish, 27 p. m.;
Saco Ferry, 17 p. m.;	Chestnut St., 28, eve, 8 p. m.;
Congress St., 28, eve, 8 p. m.;	

Pleasantdale, 2, eve, 8 p. m.;	York, 17, eve;
So. Portland, 3 p. m. and eve;	Kittery, 17, a. m., J. Wright,
South Berwick, 3, eve, 10, 21, eve;	
Berwick, 3, eve, 10, 21, eve;	Woodford, 23, eve, 8 p. m.;
Old Orchard, 12, eve;	Rogers;
Biddeford, 12, eve;	Pine St., 24, a. m., 25, eve;
Saco, 14, eve;	Gorham, 27, eve;
Eliot, 14 p. m., 17, a. m.;	Gorham, North St., 28, eve;
Newfield, 20, 26, eve.	

Newfield Circuit, 1;	West End, 4, eve;
Westbrook, 2, eve;	Knightville, 7, eve, 8 a. m.;
Goodwin's Mills, 5, eve;	Bowery B'ch, 8 p. m. and eve;
Peck's Island, 14, eve, 8 p. m.;	

\*Quarterly Conference.

## ROCKLAND DISTRICT—FIRST QUARTER.

Union, Aug. 3, eve, May 20, a. m.;	Windsor, 26 p. m., 27, a. m.;
Handolph, 26, eve, 27, eve.	

Friendship, 2, eve, 8 a. m.;	Round Pond, 23, eve, 24, a. m.;
Cushing, 2 p. m., 3 p. m.;	Pemaquid, 26 p. m., 24, p. m.;
Clinton, 3, eve, 10, a. m.;	Min. Assn. at Damariscotta, 25-27;
Unity, 11 p. m., 10 p. m.;	Wiscasset, 25, eve, July 1, 17, a. m.;
North Vassalboro, 14, eve, 17, a. m.;	Shoosneck, 25 p. m., 27, 1, a. m.;
East Vassalboro, 14 p. m.;	Dresden, 25, eve, 27, 1 p. m.;
East Pittston, 26, eve, 27, 1 a. m.;	

Thomaston, 9, eve, 1 p. m.;	Westport, 15, eve;
Rockland, 11, eve, 8 a. m.;	West Wadoboro, 26, eve;
S. Thomaston, 9 p. m., 8, eve;	Damariscotta, June 27, eve
Woolwich, 14 p. m., 15, a. m.;	July 23, a. m.;
Georgetown, 16 p. m.;	Bremen, 23, p. m.;
14 p. m.;	Wadoboro, 27, eve, 26, eve;
	N. Wadoboro, 28, eve, 26, a. m.;

Searsport, 4, eve, 8 a. m.;	Boothbay H., 26, eve, 19, a. m.;
Montville, 5 p. m., 8 p. m.;	H. Boothbay, 15, eve, 18, eve;
Searsport, 11, eve, 12 p. m.;	Searsport, 30 p. m., 18 p. m.;
Belfast, 13, eve, 12, eve;	Rockport, 1, eve, 24, a. m.;
Morrill, 13 p. m., 12 p. m.;	Camden, 2, eve, 26, eve.

\*A. W. C. Anderson. +C. A. Plummer. W. W. Ogden.

**NORWICH DISTRICT MINISTERIAL ASSOCIATION** at Myrtle, Conn., June 13 and 14, commencing Monday, at 2 p. m.

**PROGRAM.**  
**SERMONS:** Monday evening, J. L. Bartholomew; Tuesday evening, J. S. Wadsworth. **ADDRESSES:** "Church Music," Professor Buechler. Reports of previous Sabbath's sermons. Pastoral Work: Its Purpose, Method and Extent, W. L. Hood; The Hebrew Prophets and their Times, W. L. Ward; The Social Element of the Church—How to Utilize, E. Goodier; Helps to Spiritual Life in the Methodist Itinerary, E. B. Dyson. **SYMPOSIUM:** "Pauline Ideals," 1. Paul's Ideal Preacher, O. W. Scott; 2. Paul's Ideal Church, T. J. Everett; 3. Paul's Ideal Christian, W. J. Yates. Brethren, please notify the pastor, Rev. A. A. Kidder, that you will be present at this meeting.

J. S. BRIDGEMAN, Sec'y.

**ROCKLAND DISTRICT MINISTERIAL ASSOCIATION.**—The next meeting of this Association will be held at Damariscotta, June 25-27. Program will appear later.

**NOTICE.**—The fourth annual convention of the St. Johnsbury District Epworth League is to be held at Lyndonville, June 27, 28. A good program is out. We expect a grand rally.  
**NOTICE.**—The Lynn District Ministers' Wives' Association will hold an all-day meeting with Mrs. Rev. R. E. Nisbee, at Newburyport, June 8. The occasion will be more than ordinarily social. A letter from Mrs. Rev. Henry R. Schwartz, formerly of Newburyport, now of Tokyo, Japan, will form a part of the program. It is hoped that all, and especially those new to the district, will plan to attend. Refreshments will be served.  
 CARRIE DOANE MARSH, Cor. Sec.

## Money Letters from May 21 to 28.

L. H. Arny, A. W. C. Anderson, Mrs. A. M. Adair, E. H. Bartlett, S. Beedie, H. I. Boorman, Mrs. J. Brown, Mrs. P. Blodgett, G. Bennett, Wm. Baldwin, John E. Blake, Dr. G. A. Bragdon, Mrs. C. W. Brigham, Rebecca J. Brown, M. L. Burr, L. M. Beard, M. E. Holden, George Broadbent, Mrs. M. E. Barber, L. A. Buck, H. W. Brown, C. Manning, Dr. Buckland, E. E. Nisbee, C. H. Clark, Julia A. Bixby, J. H. Chard, S. H. Colburn, Mrs. A. E. Clark, Mrs. C. M. Colby, A. Cress, D. M. Currier, M. D. H. B. Cady, L. L. Camp, Otis Cole, G. H. Carpenter, C. H. Coffin, S. B. Chase, J. M. Coffin, G. M. Curt, Mrs. W. Chapman, J. M. Durrell, J. E. Diverly, J. M. Davis, L. E. Duhamel, Daniel Dorchester. T. J. Everett, Mrs. B. C. Eastman, C. B. Eddy, Lonett Fink, Jennie Fuller, J. L. Felt, C. Folsom, Mrs. W. Fittin, Mrs. W. H. Foss, H. A. Fife, F. B. Fallow, C. E. Fuller, J. B. Giles, A. E. Gillespie, Sydney Gage, J. S. Gile, Thos. Haworth, Mrs. B. D. Holbrook, J. B. Holman, Mrs. H. B. Hale, H. E. Horton, C. M. Hall, J. Hawks, Mrs. J. C. Hathaway, J. C. Haynes, H. M. Haynes, C. I. Hood & Co., Mrs. W. Heath, A. L. Holmes, J. P. Higgins, G. M. Hunt, Joseph Hill, Mrs. A. M. Hills, B. B. King, C. P. Ketchum, Mrs. L. B. Kellogg, W. A. Loughton, W. A. Luse, Mrs. C. H. Legg, William Leonard, Mrs. W. Lovell, W. E. Morse, Mrs. S. E. Moore, E. A. Merritt, G. R. Moody, Mrs. S. C. Moulton, Miss H. Mudge, H. W. Miller, P. Nicholson, Mrs. L. P. Nelson, J. H. Newland, Dr. A. L. Norris, G. W. Norris, E. L. Nanton, Silas Peirce, Jr., A. W. Patchay, W. F. Pratt, Geo. Parkinson, Miss H. A. Parker, Jerome Patterson, M. A. Parks, N. P. Philbrook, F. P. Parkin, W. N. Rice, W. P. Ray, J. E. Robins, Philip Reynolds, W. H. Rand, J. Rathburn, H. G. Rogers, G. T. Reynolds, A. O. Savary, Mrs. S. A. Sylvester, W. H. Seales, Richard Smith, Geo. Swan, W. M. Sterling, F. L. Streeter, Mrs. Sawyer, Mrs. A. M. Smith, Mrs. G. H. Sparhawk, W. F. Stewart, H. Snow, A. L. Squier, Mrs. A. Smith, Nathan Snow, F. W. Sadler, Jos. Simpson, Mrs. W. A. Stiles, E. P. Studley, Oliver Taylor, E. H. Thresher, Mrs. Don Thomas, W. A. Taylor, M. J. Talbot, E. O. Thayer, Nelson Taylor, Mrs. A. L. Usher, Mrs. D. W. Wellington, C. H. Walter, E. R. Whitney, Mrs. D. G. Watson, M. M. Wheeler, C. H. Wilson, H. B. White, G. H. Wilbur, Mrs. Wm. Whitworth, H. W. Wright, H. Wilkins.

## PORTLAND DISTRICT PREACHERS' MEETING, at Eliot, June 13-20.

Monday evening, preaching by Wm. Wood.  
 Tuesday, 9 a. m., devotional exercises, conducted by G. I. Lowe; How to Secure a Revival in the Sunday-school, W. Canham, James Wright, W. F. Lord; Books Most Helpful to Me, W. H. Barber, Robert Lawton, E. W. Kennison; Attention to Physical Culture, I. G. Ross, W. Wood, J. B. Remick; Tests of Ministerial Success, G. D. Lindsay, C. Munger, L. H. Dean. At 2 p. m., devotional exercises. Our Church Music: How can it be improved? C. F. Allen, F. Grover, A. W. Pottle; Funeral Reform, A. A. Lewis, F. W. Smith, I. A. Bean; Improvements in Our Itinerary, W. S. Jones, R. Freeman, H. B. Mitchell; Instruction and Conversion of Children, G. R. Palmer, J. M. King; Exercises by Eliot Junior League, led by the pastor's wife. At 7.15, a praise service, led by A. A. Lewis; lecture by Rev. Matt. S. Hughes.

Wednesday, 9 a. m., devotional service. Removal of the Time Limit, I. Luce, T. H. Kewley, John Gibson; The Gospel Remedy for Financial Disturbances, H. Hewitt, E. C. Strout, David Pratt; How to Meet the Demand for Social Life in the Church, O. H. Pillsbury, E. A. Porter, G. F. Millard.

The first named will present a written paper; the others will be expected to speak on the topic. Let all the preachers and their wives attend. Please notify Rev. E. A. Porter, at Eliot.

G. R. PALMER, { Com.  
 A. A. LEWIS, }

## Business Notices.

**Mrs. Winslow's Soothing Syrup** has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

**NOTICE.**—The new Park Ave. Methodist Episcopal Church, Worcester, will be consecrated Sunday, June 3, at 1.30 p. m., with sermon by Rev. Samuel F. Upham, D. D. Union services of all the Methodist churches in the city at 7.30, with addresses by the different pastors and others. Rev. Dr. Chas. S. Rogers, P. E., will assist.

The new Lake View Methodist Episcopal Church, Worcester, will be consecrated Thursday evening, June 7, at 7.45, with sermon by Rev. William J. Thompson, of Grace Church, Worcester. The Methodist pastors of the city will assist in the services.

A cordial invitation is extended to all.

ALONZO SANDERSON,  
 Supt. of Worcester City Missions.

**CLASS OF 1894, WESLEYAN UNIVERSITY.**—Members of this class are urgently requested to be present at the next Commencement. On Tuesday, June 26, there will be a meeting of the class, on the occasion of the fortieth anniversary of our graduation.

C. D. Foss, Pres.

W. T. Hill, Sec.

**EAST GREENWICH ACADEMY—ANNIVERSARY EXERCISES.**—Tuesday, June 13, 8 p. m., Mozshowski recital by music pupils. Wednesday, 7 p. m., elocution graduates' recital. Friday, 4 p. m., elocution recital. Saturday, 8 p. m., vocal graduates' recital. Sunday, 2.30 p. m., sermon to graduating class by Prof. Wm. North Rice, LL. D., of Wesleyan University; 8 p. m., Conference sermon by Rev. Matthias A. Kaufman, a. m., of Providence. Monday, examinations all day; 5 p. m., address before the Literary Societies by Rev. Manley S. Hard, D. D., secretary of the Board of Church Extension of the Methodist Episcopal Church. Tuesday, examinations all day; 10 a. m., annual meeting of the corporation; 2 p. m., annual meeting of the board of directors; 8 p. m., annual concert. Wednesday, 9.30 a. m., prize drill of Academy Cadets; 2.30 p. m., prize readings and declamations; 6.45 p. m., class-day exercises; 8 p. m., social by the Literary Societies in Academy Hall. Thursday, June 21, 9.30 a. m., graduating exercises and awarding of prizes.

**PROVIDENCE DISTRICT MINISTERIAL ASSOCIATION** will be held in the M. E. Church, Centerville, R. I., June 25 and 26, beginning at 2 p. m. Monday.

**PROGRAM.**

Preaching Monday evening, F. W. Coleman; alternate, J. L. Fittin. Tuesday evening, H. A. Blagway; alternate, H. D. Robinson.

**ESSAYS AND REVIEWS.** 1. Children in Public Services of the Church, E. P. Studley, R. S. Moore. 2. The Lord's Prayer, Walter P. Buck, W. J. Kelly. 3. Review of Dr. Briggs' "Messianic Prophecy," J. H. Allen, D. A. Whedon, D. D. 4. Symposium: "The Saloon and the State," (a) How Far is the Saloon Responsible for Our Original Sin? J. H. Notting; (b) Political Aspects of the Problem, W. S. McIndrey; (c) Non-Partisan Aspects of the Question, M. S. Kaufman. 5. Jonah: the Book, the Man, the Mission, W. J. Smith, P. M. Vinton. 6. The History of Our English Bible, James M. Taber, J. A. L. Rich.

The first mentioned on each topic will write, the second will open the discussion.

Centerville is on the Providence Division N. Y. & N. E. railroad. Trains leave Providence at 8.15, 11.15 a. m., 1.15, 4.45, 6.50 p. m. Return at 7.55 a. m., 11.15, 3.15, 6.15 p. m.

Brethren will please notify the pastor, Rev. J. H. Buckley, of their intention to be present.

FREDERICK O. BAKER,  
 WALTER P. BUCK,  
 GEORGE H. BRIGHTMAN.

**BOSTON SOUTH DISTRICT EPWORTH LEAGUE.**—Annual Convention, June 7, afternoon and evening, at Tremont St. M. E. Church, Boston. Three-minute reports of "Best Things" from selected Leagues. Question-drawers, arranged in departments and conducted by Revs. C. L. Goodell, W. I. Haven, F. N. Upham and E. M. Taylor. "Aspiration Meeting" in the evening; address by Rev. Henry Tuckley, of Springfield, Mass. Plan for an enthusiastic and helpful convention.

## BOSTON UNIVERSITY ANNIVERSARIES, 1894.

June 4. **COLLEGE OF LIBERAL ARTS:** Senior Class Reception, Jacob Sleeper Hall, 8 to 11 p. m.

**SCHOOL OF THEOLOGY:** 73 Mt. Vernon St., Chapel Exercises, 1.15; Examinations, 2.30-4.15.

June 5 (Convocation Day). **SCHOOL OF THEOLOGY:** Examinations, 9-12. Baccalaureate Address to the graduating classes of all departments, in Bromfield St. Church at 1 p. m.

**ALUMNI MEETINGS:** University Convocation at 12 Somerset St., immediately after the Baccalaureate Service; School of Theology at 12 Somerset St. at 4.30, banquet and reunion at Tremont House at 6; School of Law at Young's Hotel at 4.30, dinner at 6; School of Medicine at Hotel Brunswick; College of Liberal Arts—Reception at 6 o'clock at the Parker House, business meeting at 8.30, dinner at 4.30.

June 6 (Commencement Day). Meeting of the trustees of the University at 10 a. m. Public graduation exercises in Music Hall at 1.30 p. m. Trustees' reception of graduates and other invited guests at Jacob Sleeper Hall from 8 to 10 p. m.

Thursday, Friday, Saturday. **COLLEGE OF LIBERAL ARTS:** Entrance examinations, beginning each day at 9 a. m., 13 Somerset St.

**SCHOOL OF MEDICINE:** Entrance examinations on Thursday and Friday at 11 a. m., East Concord St.

## Dr. Strong's Concordance.

**THE Bishops** have sent to the publishing agents the following endorsement of Strong's Concordance:—

We congratulate the entire Methodist Episcopal Church on the recent publication of Dr. James Strong's Concordance to the Holy Scriptures. This work has been issued by our publishing houses conjointly, and we tender our grateful acknowledgments to the publishers for this new and valuable addition to our literature. The distinguished author of this masterpiece of learning and skill has long been a professor of theology, and is the author of numerous theological works of permanent value. Over one hundred writers have assisted the author in the preparation of this work. Difficulties existing in previously published concordances are here remedied, while new and thorough original treatment has been introduced. We commend this great work to our ministers and laymen as an invaluable aid in the study of the Holy Scriptures.

THOMAS BOWMAN, J. M. WALDEN,  
 R. B. FOSTER, W. F. MALLALIEU,  
 S. M. MERRILL, C. E. FOWLER,  
 E. G. ANDREWS, J. H. VINCENT,  
 H. W. WARREN, J. N. FITZGERALD,  
 C. D. FOSB, I. W. JOYCE,  
 J. F. HURST, J. P. NEWMAN,  
 W. X. NINDE, D. A. GOODSELL.

## The Late Dr. Peck.

**THE following** is a minute of the Methodist Preachers' Meeting of Boston on the death of Dr. J. O. Peck:—

We have heard with pain and profound sorrow of the removal of Rev. Dr. J. Oramel Peck, one of our missionary secretaries, from the field of his great and notable activities. The loss sustained by the church was recognized as one of no ordinary character. Dr. Peck has filled a very large space in the history of the church, and he has been no inconsiderable factor in its more recent development. As a pastor he was devoted, energetic, enterprising, and greatly beloved. As a preacher he was earnest, eloquent, full of resources and attractive. As a winner of souls few in these latter days have been more successful, and doubtless thousands will testify in the last great day that through his instrumentality they were brought into the kingdom of God.

The value of Dr. Peck's services as missionary secretary cannot be estimated. His powerful appeals in behalf of the great cause, the interest he everywhere inspired, the wise and far-seeing measures proposed or supported by him in connection with his colleagues and the managers of the society, and the grand success which has followed their adoption at home and abroad, are a part of his record—"the works that have gone before." But "he being dead yet speaketh," and his influence, which will still continue to operate, is incalculable.

We bow with submission, yet with a deep sense of our loss and the loss of the whole church. Our prayers and sympathies go out for the afflicted family, and for the cause thus deprived of one of its most gifted champions. We still believe that while "God removes the workmen, He carries on His work."

CHARLES F. RICE,  
 LEWIS B. BATES,  
 GEORGE M. STEELE, } Committee.

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Presents the beauties of the above in a New Illustrated Pamphlet entitled "SUMMER HOMES AMONG THE GREEN HILLS OF VERMONT AND AROUND THE SHORES OF LAKE CHAMPLAIN," containing a selected number of the best family homes for the entertainment of Summer guests. Prices, \$4 to \$10 per week. Also, list of best hotels, with description and rates.

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## Our Book Table.

Tennyson: His Art and Relation to Modern Life. By Stopford A. Brooke, M. A. G. P. Putnam's Sons: New York and London. For sale by W. B. Clarke & Co.: Boston. Price, \$2.

In this delightful and instructive book the author furnishes a thorough and appreciative criticism of the work of the great poet-artist. Without presenting the whole man, he defines the quality of his art and its relation to the tendencies and movements in the modern world. Simplicity and stateliness, so evident in the hour of his departure, ran like colored threads through his whole life; he was a child in his tastes and habits, he was a gentleman in the loftiness of his bearing and in his claims to social recognition. As an artist he cherished a simple love of beauty; in this he was a true artist; he had no by-ends and never used his art for the gain it might bring. His attitude toward Christianity was that of admiration and sympathy; but his faith lay not in articles of creed, but rather in appreciation of the spirit of the Gospel as seen in practical conduct. He came in on the ebb-tide of spiritual religion. The fervors of the Wesleyan revival were settling back into scientific doubt and the dry ritualism of the Pusey movement. The valley was full of bones and the bones were becoming very dry, but in this decay and death Tennyson retained his hold on the great verities of the Christian system. The faith which grasped tremblingly in earlier life the grand realities of religion, became pronounced in "In Memoriam." The touch of sorrow precipitated the mists of doubt, and resulted in his expression of faith. In his bearing toward the state and general society he was conservative. He believed, indeed, in advance, and would have the best arrangements for the body politic; but his idea of the best thing was the rule of the optimists. He believed in the wise few rather than the enthusiastic and optimistic many; he marched with the captains rather than kept step with the great army of liberty in this nineteenth century. In a word, we must think of Tennyson as a sturdy Englishman, interested in the thought and men of the wide British Empire. He was at once a broad Englishman and man of art.

These principles and characteristics are brought out in a careful survey of his poems in the several periods of his long life. There are two things about his poetry very noticeable—variety and art. Tennyson's range was wide; he attempted things usually found only in different minds. But an invariable characteristic of his work was art. There was nothing spontaneous in his poetry; a poem never bubbled up from the depths of consciousness, as it were, of itself. His work was done of purpose, but was always done elegantly. The precious material was wrought into the most beautiful jewelry of varied kinds. He began as early as 1830, and gave out classical and romantic poems in 1842. The publication of the "Princess" was an event, marking a new era in his life-work. The woman question was here opened in the author's conservative-advance way. In many respects "In Memoriam" was his most important poem. It marked a new set to his life as well as his art, giving to both depth and seriousness. "Maud" came in with the war-poems. And finally, in the "Idylls of the King" are displayed his capacity to deal with legend, romance and allegory. The author pronounces "Pilgrim's Progress" the finest allegory in the English language; but Tennyson exhibited the capacity to combine reality and allegory, the story and the symbol. Though not equal to Bunyan's, his work ranges with the "Romance of the Rose" and the "Faerie Queene" of Spenser. The lover of Tennyson will find great pleasure in the perusal of Mr. Brooke's volume. It will be found stimulative and suggestive.

Pan Michael: An Historical Novel of Poland, the Ukraine, and Turkey. A Sequel to "With Fire and Sword" and "The Deluge." By Henry Sienkiewicz. Translated from the Polish by Jeremiah Curtin. Little, Brown & Company: Boston. Price, \$2.

In the person of Henry Sienkiewicz, Poland has produced a master in the department of fiction. In the scope and sweep of his genius he has been compared to Sir Walter Scott, and in the quality of his humor to Cervantes or Bret Harte; while his capacity for conceiving and developing the plot of a historical novel reminds us of Dumas, and his vivid word-pictures of Victor Hugo. Sienkiewicz resides in that distant border land between eastern and western Europe, where the shadows of the Middle Ages still linger and make it possible for the author to construct a story of chivalry, romance, heroism and religion. The flavor of a belated civilization, so noticeable in the cast of the story, is not ungrateful to the taste of the western reader. Though living in the last decade of the nineteenth century, he is able, through this great literary artist, to retain his hold on the earlier world.

Unity and variety—two most important qualities in a first-class novel—find full expression in the work of the great Polish story-teller. Pan Michael, the central figure, giving title to the book, stands out in relief; and wherever the author takes us—over those immense plains, to the capital, to the Ukraine, or into Turkish territory—the main character is ever in sight, rising before us in those measureless spaces like a statue two hundred feet high. He can never be hidden; the subordinate personages move in harmony about this ideal leader. The movement about this centre is rapid and various. The story is kaleidoscopic. New situations are constantly turning up. The variety is as great as the field allows, while the author never transcends his field. The story is a picture of that midland life

and of the civilization possible on the borders between the great Russian Empire and the more advanced German States on the west. The controlling character is appropriately a military leader. In such a situation, arms must be a main occupation, and the hero the man able to marshal and organize the mass of the people against their foes. They live in the shadow of the Czar's mighty domain, and are obliged constantly to study the problem how not to be crushed between the millstones of eastern and western civilization. On such a field the great military chief often means the salvation of the people, and for that reason has an importance not easily understood among the more advanced nations. The author's "Fire and Sword" and "Deluge" are war pictures, as is also, in a milder form, "Pan Michael."

The story will be read with interest by Americans for its novel and strange situations and for the fresh types of men and social phases brought before us. The more gentle sentiments contrast strikingly with this hard background. Amid the clash of arms there is love as gentle, tender, enduring and overmastering as in the most advanced civilizations, reminding us of the old truth that human nature is the same everywhere and in all ages.

The Evidence of Salvation; or, The Direct Witness of the Spirit. By Rev. Everett S. Stackpole, D. D. Thomas Y. Crowell & Co.: New York. Price, 50 cents.

The attestation of the Spirit to the believer's sonship is a fundamental doctrine of Methodism. As a preacher Dr. Stackpole had used this teaching in the pulpit, and gave the essay in the present form before the Boston Preachers' Meeting. The author goes over the different phases of the subject—the definition, the witness of conscience, the Word, faith, and the direct witness, with the conditions of attainment and the possibility of its abiding—giving sufficient emphasis to each part. Convinced that the witness is definitely promised in the Word, he seeks to ascertain the exact idea conveyed by the Spirit of inspiration and then to set it forth as the privilege of each believer in the Lord Jesus. The book will take its place among the best of those which have been issued on this important subject.

In the King's Country: A Christian Endeavor Story. By Amanda M. Douglas. Lee & Shepard: Boston. Price, \$1.50.

Miss Douglas is a voluminous writer of fiction, and excels in the development of character and plot and in the expression of pure and exalted sentiment. In none of her stories have these qualities been more pronounced than in the present one. The reader will not fail to be interested in the characters of Pearl Disbrow and Sabrina Eastwood. Though dissimilar, each has her mission, and furnishes a lesson and an inspiration to those "journeying into the country of good works." The romance in the story is designed to deepen the interest of the reader in the duty before him. Pervaded by a deep religious sentiment, the book cannot fail to awaken aspirations for higher and nobler things and to prove especially helpful to young people, such as are gathered in the Christian Endeavor Societies, for whom it was especially written.

The People's Atlas of the World for 1894. Map, Crowell & Kirkpatrick: Springfield, Ohio. Price, \$3.

This popular Atlas is both cheap and convenient. Besides the maps of the different countries on the globe, it includes a historical and descriptive text and a variety of statistics, state and national. There are also views of remarkable localities and public buildings and monuments. In a word, the volume contains what most intelligent persons need for daily use. The Atlas will last until out of date, and is more convenient for consultation than a larger one. The maps are uncolored.

The Expert Waitress. A Manual for the Pantry, Kitchen, and Dining-room. By Anne Frances Springsted. Harper & Brothers: New York. Price, \$1.

The papers contained in this volume, treating of every part of the duties of waiters in wealthy families, "are intended rather as a working model than as a set of rules from which there is no appeal." The book cannot fail to be valuable to the class of persons for whom it was prepared. It takes them through a course of instruction for breakfast, dinner and supper. The directions are easily understood, and in some instances the reasons are given. Beside the directions for the table, there are those for the management of every other part of the work in the house—care for the pantry, the dishes, the lamps, the sweeping of rooms, and especially as to the care of the invalid room. The book is designed to cultivate in the waitress those habits and qualities which would make her services of much value to the employer, and for that reason most desired.

## Magazines.

The Homiletic Review for May presents in the Review Section articles on "The Preacher and Secular Studies," by Prof. Murray; "The Evidential Value of Prophecy," by Prof. Blake; "Reality in Pulpit Speech;" and "Light on Scriptural Texts," by William Hayes Ward, D. D. The Sermon Section contains sermons on the Lord's Supper; "Knowing God by Love;" "Christian Form the Product of Christian Life;" "Lessons on the Ascension;" and "The Pentecostal Spirit." There are also striking thoughts from recent sermons and themes and texts which may prove suggestive to the preacher. (Funk & Wagnalls Company: New York.)

The Quarterly Review of the Methodist Episcopal Church, South, for April, contains twelve valuable articles. "The Teaching of the

Book of Job" is brought out by E. G. Wilbur, and "Calvin and his Correspondents" are set forth by George G. Smith. S. H. Wainwright criticizes Dr. Boland's view of the Ninth Article. R. E. Blackwell shows how far the ancients were acquainted with the existence of the Western Continent. The "Plan of Salvation;" "The Stage as a Teacher of Morals;" "The Home Life of the Nations;" and "The Conditions of Church Membership," are among the other articles. (Barbee & Smith: Nashville, Tenn.)

The Century for May is well filled with interesting material. It is in some sense an art number. "La Bernoise," painted by Dagnan-Bouveret and owned by John G. Johnson, forms the frontispiece. William A. Coffin furnishes a biographical sketch of Pascal Adolphe Jean Dagnan-Bouveret, the Parisian artist, and illustrates the quality of his art by the reproduction of several of his pictures in the pages of the magazine. E. S. Nadal contributes an interesting article on "The Contrasts of English and American Scenery." W. H. Bishop is still "Hunting an Abandoned Farm in Upper New England." "Across Asia on a Bicycle" contains an account of the journey of two American students from Constantinople to Peking, affording glimpses of a strange and peculiar country and people little known to civilization. Timothy Cole, in the "Old Dutch Masters," gives Albert Cuyp; and Brander Matthews contributes a charming article on the "Book-bindings of the Past." (The Century Company: New York.)

The Temple Builder for April is the first number of a new magazine designed to aid Christian workers in all the world to rear the spiritual temple of God. The number describes the "institutional church" as seen in the Grace Baptist in Philadelphia; gives the method of forming boys' clubs; and tells how to use tracts to the best advantage. There is also a full record of the first convention of Christian workers, and a sketch of the International Christian Workers' Association. The magazine is edited by John C. Collins, and published by the Bureau of Supplies of the International Christian Workers' Association, New Haven, Conn.

The May St. Nicholas presents a timely frontispiece—"The Bloom of May." An ideal way to absorb history is by reading Molly Elliot Seawell's patriotic serial entitled, "Decatur and Somers." Mrs. H. S. Conant describes "Ancient Musical Instruments," and Mr. Hornaday continues the series of natural history papers, describing "A Few of Our Fur Bearers." The Brownies visit New York State. Brander Matthews gives an excellent epitome of the life and character of Washington Irving. Mary Hallock Foote contributes the first half of a touching story, "A Four-Leaved Clover in the Desert." But these are only a portion of the good things provided for the young people. (Century Company: New York.)

The Methodist Review for May-June makes a creditable showing. Dr. Henry Graham leads in an able article on "Conscience." Prof. R. T. Stevenson gives a delightful little travel-sketch in "Twice on Mars' Hill." C. W. Rishell gives some account of "The Recent Critical Attack on Galatians." Our own Frederick N. Upham discusses "The Pre-eminence of Faith." Its pre-eminence is found in its method of apprehending truth, in its educational value, in guiding, inspiring and interpreting, in its effect on character, in its perception and evidence of truth. The new life of Dante gives Prof. Kuhns an opportunity to discourse learnedly and beautifully of the great Italian. Dr. Schell shows what are the opportunities and perils of the Epworth League. The opportunities he sees to be many—evangelistic, educational, in knowledge and loyalty, and in new methods of work; but danger goes hand in hand with opportunity. With care, he thinks the danger may be warded off. The preacher will find some valuable suggestions in Dr. Swindell's article on "Subjective Conditions Essential to the Highest Power in Preaching." "The Removal of the Time Limit" from the Itinerary is urged by Dr. E. W. Caswell, who gives reasons for and against the change. (Hunt & Eaton: New York.)

## TALKS WITH MOTHERS.—No. 3.

## HAPPY BABYHOOD.

Every mother wants her baby to thrive, because a healthy child is a happy child. The question of how the baby shall be fed is demanding the attention, as never before, not only of the mothers in the land, but of the entire medical profession also, because it is now realized how much the health of a child can be influenced by proper nutrition during the years of babyhood. As the result of the improper feeding of the infant, the vitality of the child is impaired, and he grows up weak and puny. In these days when artificial food is being so generally resorted to for infants, the demand for a substitute for mother's milk has brought out many foods for which great claims are made. Gustav Mellin, an English chemist, was the first to discover and combine the requisite properties necessary for an artificial food, and with his discovery the rational feeding of infants commenced. Mellin's Food is the only perfect substitute for mother's milk, and it has done more to make babies strong and healthy than anything else that has ever been invented. Mellin's Food possesses all the requisite heat and flesh producing and bone-forming constituents necessary to give a child health, vigor and vitality. Infants are exceedingly fond of it and thrive upon it when nothing else can be retained upon the stomach. If they have been weak, fretful and troublesome they become happy, healthy and active; bright eyes, rosy cheeks, firm muscles and a strong constitution are the inevitable results of using this excellent preparation. Mellin's Food, being highly nutritious and easily digested, is also perfectly adapted to the wants of invalids and convalescents.

## GIVE THE BABY.



THE ONLY Perfect Substitute for Mother's Milk. SEND for our book, "The Care and Feeding of Infants," mailed free to any address. DOLIBER-GODDARD CO., BOSTON, MASS.

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To know that a single application of the Cuticura Remedies will afford instant relief, permit rest and sleep and point to a speedy and economical cure of torturing, disfiguring, itching, burning and scaly humors, and not to use them without a moment's delay is to fail in your duty. Cures made in childhood are speedy, economical and permanent.

Sold throughout the world. Price, CUTICURA, 50c.; Soap, 10c.; Resolvent, \$1. FORTY-FIVE AND CHEM. CO., Sole Proprietors, Boston. 32—"How to Cure Skin Diseases," free.

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I have a sure, tried, proved and guaranteed cure for Hog and Chicken Cholera, which has stood the test for six years without failure, that I know of, but has effected thousands of cures. My father (the originator) is, and has been for forty years, one of the leading hog raisers in this country. He lost a great many hogs and chickens with cholera, but has not lost a single one since the discovery of this remedy. It will buy enough of the ingredients at any drug store to cure from 50 to 75 hogs. I will send the recipe and family rights to any one for 50 cents (stamps taken), which is nothing compared to its real worth. Order while you think of it. Because other remedies failed it is no sign this will. References: The Postmaster, Express Agent, or any business house or citizen in this town. Address

Mrs. RACHEL V. THOMAS,

Cowarts, Alabama.

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## Obituaries.

**Light.**—Mrs. Harriet L. Light, after a long and painful sickness, reaching through two years or more, passed to her reward Oct. 29, 1893. She was born Jan. 4, 1833.

Her sufferings were patiently and heroically borne and she was generously and constantly kept by his all-sufficient grace; but for some time before her departure she was anxious to go home. It was a pleasure to visit her in her sickroom and note her cheerful Christian faith.

At an early age she was converted and united with the North Russell St. Church. In the changes of the years she was a member of the Melrose, Chelsea and Watertown Methodist churches. She was the leading singer in the choir of these churches. Afterward she was a member of the Bromfield St. Church until her death.

For a long time she was unable to attend public worship, but she never lost interest in the work of the church. We are sure that a faithful and patient disciple of Jesus has gone to be with Him forever.

JOSEPH H. MANSFIELD.

**Whittier.**—Mrs. Susan Whittier died at the home of her son, Leroy Whittier, in Cambridge, Mass., March 22, 1894. She was born in Winslow, Me., in 1812.

In early life she was "graciously converted," as she so often expressed it, and united with the Methodist Episcopal Church in one of the towns of Maine. For more than forty years she was with her sainted husband, Franklin Whittier, was a devoted and active member of the "Brick Chapel" in Bangor. Soon after his death in 1854 she went West to reside with a daughter, and there, as in her native State, was active in Christian work, esteeming it the joy of her life to do for the church of her choice. Three years ago she came to Cambridge and at once united with Grace M. E. Church and from its fellowship was translated to the church above. "For more than sixty years," she was wont to say, she had known, without any interruption, the comfort and support of the grace of Jesus Christ. For all these threescore years she has been a constant reader of ZION'S HERALD and would not be without its weekly visit whether East or West.

Mother Whittier was in many respects a most remarkable woman, and no one could be in her presence without being impressed with this fact. She inherited high moral principles and ever delighted in maintaining the same. Her interest in every department of church work was intense, and continued so to the end. She was a member of every society of the church to which she was eligible and her presence was welcomed as a benediction in every gathering, social or religious, that she attended, and very few were missed by her. Her voice was often heard in prayer and testimony and all gave to her well-chosen words the closest attention, for they were full of wisdom and sweetest grace. She never slept for the good old days, but lived abreast of the present. To her life was worth living, for she was always on its sunny side. Her loss is greatly felt and her memory is blessed.

Her funeral was attended in Cambridge on the afternoon of March 23, and then her body was borne to Bangor and laid beside that of her husband to await the angel's call.

JAMES WAGNER.

**Day.**—Abner Day was born in Nobleboro (now Damariscotta), Maine, and died in Newport, Me., April 1, 1894, aged 80 years and 11 months.

When he was ten years old his parents moved to Gardiner, Me., at which place he passed his youthful years. Very near to the date of his new home in Gardiner, he experienced religion and joined the Methodist Episcopal Church, in which fellowship he remained till death. Thus he had a Christian experience of full seventy years, which experience wonderfully fitted him for the rest and peace of life's closing day.

Our brother was favored with a religious ancestry. Rev. Rufus Day, so long and favorably known in the East Maine Conference, was his brother. He had a fine mind, gave considerable attention to the natural sciences, and was especially clear in doctrinal and religious truth. He greatly loved the doctrines of our church and was an able defender of the faith.

He was happy in his family relations and leaves a dear companion, a son and several daughters to mourn their loss.

Mr. Day had the full respect of the community and he is greatly missed from our official board (of which he was so long a member), from the church and home. His last illness was of three months' duration, and was borne with patience and resignation to God's will. "He rests from his labors and his works do follow him." God bless his surviving kindred and gather all in the heavenly home at last! WM. L. BROWN.

**Blair.**—Zina Hyde Blair was born in Dresden, Me., Dec. 3, 1822, and died Feb. 9, 1894, at Minneapolis, Minn.

In early life he was converted and joined the M. E. Church. Later he felt called to preach and responded by being licensed and joining the Maine Conference. He was ordained a deacon by Elijah Hedding, July 4, 1847, and elder by Thomas A. Morris, June 24, 1849. Early in his ministry failing health compelled him to retire from the ranks of the effective preachers, which he did first by taking a supernumerary relation and later a certificate of location. He still continued to preach, however, as his health would permit, to the last. When his fatal sickness began he was preaching regularly to a church near his home in Florida, to the delight and comfort of those who heard him.

It was my privilege to know Bro. Blair in the last year of his life, when it was possible to study his character as the fruit of his life. It was rich in all the strength and graces of the Spirit. He had a comprehensive and quite thorough understanding of the Gospel, with clear-cut ideas and convictions as to its application to one's personal life. It had in him its own divine effect—calm spirit, even temper, patient and loving thoughtfulness for others. So when the last call came he was ready. A few hours before his death the writer saw him and asked: "Is it all right with you, Bro. Blair?" He quickly responded: "Yes, it is all right." This was all he could say; but it was enough. The radiance of his countenance gave a meaning to the words "all right" which will be a source of never-failing satisfaction to his friends. He lived well, and his "end was peace." R. M. CARTER.

**Webster.**—Laura Webster was born in Bridge-water, N. H., Nov. 10, 1810, and died March 24, 1894, in Plymouth, N. H., at the home of her daughter, Mrs. S. P. Fletcher.

Mrs. W. was the daughter of Capt. John Harrison and the last but one of a family of thirteen. With her father's family she came to Plymouth when about sixteen, and passed the remainder of her life there. At the age of twenty-four she was united in marriage with Will-

iam Webster, who preceded her to the better land only by nine and one-half weeks. Both were earnest Christians and members of the M. E. Church in Plymouth before marriage. Together they planned and did church work. Many a weary itinerant will remember the cordial welcome to their home. So harmoniously did they carry on this work and so affectionately were they devoted to each other for almost sixty years, and so near to each other did they depart for "the home over there," that involuntarily the words come to mind—"Lovely and pleasant in their lives and in death not divided."

Mrs. W. greatly enjoyed the services of the sanctuary. Church-attendance was the habit of her life and was followed up, even in old age, with remarkable fidelity. Her presence at the sacramental service, March 4, was noted by her pastor.

Four children mourn a mother gone, but have only pleasant memories to cherish and are con-mended to the same gracious God and Father for a like precious hope.

Funeral services were largely attended at the place of her death, and on account of the illness of her pastor were conducted by Rev. C. W. Nelson, a Free Baptist brother and life-long acquaintance. Most fittingly did he call attention to the words of the Psalmist: "Mark the perfect man, and behold the upright, for the end of that man is peace." G. N. D.

**Garside.**—Annie M. Garside, daughter of N. B. and Hannah C. Garside, was born in Bartonville, Vt., Oct. 25, 1868, and died in Milton, Mass., Feb. 15, 1894.

Sister Annie was the light and comfort of her home. While never strong in body, she was ever active and happy, and her sweet and cheerful spirit gained for her a host of friends. To the hearts of her parents she was a constant inspiration and joy. Their loss to no one, except those who have passed through a similar experience, can fully appreciate.

Being the only daughter left, the father and mother were especially anxious to keep her with them as long as possible; but the dreaded disease, consumption, took hold upon her beautiful form and caused it to fade like an autumn leaf. For months there was a noble struggle for health and life, and everything that loving attention and medical skill could do was brought to her aid; but he who knows best had willed her release from earthly suffering, and so, in his own good time, took her to himself.

She was converted and joined the church in Westfield, Mass., on the last Sabbath in July, 1884. Her sick brother was to have joined on the same day, and a chair was placed in the altar by her side, in which he might sit, but he was unable to be present, and in a little while joined the church above. Her Christian experience, while never demonstrative, was ever clear and joyous. She took an active interest in the welfare of the church, and as long as strength permitted, was always at the means of grace and willing to do her part. Her place was at the organ, which was sure to give forth its sweetest music at her touch. She loved all music, but sacred melody had for her a peculiar charm; and so while she played the hymns of the church, her friends joining in praise to God, her soul seemed to find its chief joy and was filled with holy delight. When she could no longer meet with God's people, she found much comfort in sitting by the window and watching others go to the house of her Lord.

For many weeks before her death it was evident, both to herself and to her friends, that she could not recover. Nevertheless she was ever cheerful, and many times, to her pastor and others, declared that it was "all right." Blessedly was she sustained by divine grace to the last, and with her parents by her side, passed triumphantly to the life that knows no sickness or death. A father, mother and two brothers remain, to whom is given a rich inheritance in the memory of her devoted life.

She will be missed in the church and community, but most of all in the home, where her life had been a constant benediction, and where she had received such tender and loving care at the hands of her affectionate parents. Our loss is her gain. She waits our coming. May we all meet her on the golden shore!

JEROME WOOD.

**Bemis.**—Rev. J. W. Bemis, one of the oldest members of the Vermont Conference, died at his home in Northfield, Vt., April 21, 1894.

For many years our brother had been in a physically delicate condition, largely attributable to a sunstroke received several years ago while performing the rite of baptism by immersion. This delicate condition was greatly intensified during last winter by being thrown from his sleigh, giving a very severe shock to his brain and nervous system generally, inducing a tendency to insomnia; so much so that he could not sleep after any excitement. There also came with this shock an aggravation of the tendency to despondency from which he had suffered for months previous. The family physician, who knew his condition of body and mind, thought that unless help was received soon, something worse than death might occur. So that it is the judgment of all, knowing these facts, that our brother was no more responsible for his death than he would have been had he died of pneumonia.

Bro. Bemis was good man, thoroughly loyal to God and the church of his choice, and yet he loved all other true churches of Christ. He was a diligent student, coming to his pulpit with his sermon well elaborated, giving his people something to think about, something instructive and helpful. With this he combined the qualities that constituted him a good pastor.

After coming to Northfield to reside, he entered as far as his broken condition of health would allow into the work of the church, giving the pastor an appreciative hearing, and co-operating in the social means of grace. He was greatly respected and beloved by all who knew him. As a husband and father he was careful, tender and wise, seeking to make his home a model to the people he served.

He leaves a wife and two children—a son and daughter—together with four grandchildren, to mourn his absence. He has gone to greet the beautiful daughter who a few years ago, in the full strength of young womanhood, passed up the shining way to the beautiful gate, where she has been waiting for his coming. And now with her he stands watching and waiting for the other members of the family. May Jesus Christ, that great Shepherd of the sheep, kindly care for those who remain to weep, making them to lie down in green pastures and by the still waters.

S. DONALDSON.



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Boston, May 29, 1894.

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NEW CABBAGES—\$1.50 @ bbl.  
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RHUBARB—\$1.25 @ 100 lbs.  
LIMONS—Choice, \$4 @ bbl.

REMARKS.—Good russet apples are wanted; the market is almost bare of supplies, and extreme prices could be obtained. Asparagus is less plentiful and higher. The prices of other vegetables take a wide range, as to quality.

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## Review of the Week.

Tuesday, May 22.

—The Queen opens the Manchester Ship Canal.  
—Coxey, Brown and Jones sent to jail for twenty days; Coxey and Brown also fined \$5 each.  
—Witnesses testify before the special committee of the Senate that Senators Kyle and Hunton were bribed.  
—Williamsport, Pa., submerged; other towns also flooded; raging torrents in New York State.

—Seminary control discussed by the Presbyterian General Assembly at Saratoga.

—King Alexander of Serbia issues a proclamation which abolishes the constitution of 1888 and restores that of 1869.

—Rev. John Cotton Brooks, a brother of the late Bishop, appointed an archdeacon.

—A serious outbreak of cholera in Sivas, Turkey.

Wednesday, May 23.

—Isaac Pitman, inventor of the Pitman system of phonetic shorthand, and George Williams, president of the Y. M. C. A., knighted by the Queen.

—The national House in committee of the whole cuts off the Civil Service Commission's salary.

—The French ministry, defeated in the Chamber, resigns.

—Prof. James Bryce appointed president of the British board of trade.

—Infernal machine found at the door of the Abbe Garnier's house in Paris.

—The Presbyterian General Assembly adopts the scheme of seminary control.

—A treaty concluded between Belgium and England which shuts France from the Nile basin.

Thursday, May 24.

—Death of Hon. F. W. Bird, "the sage of Walpole," at the age of 85.

—A reign of terror at Belgrade and throughout Serbia.

—A test vote shows that Populists are voting with the Democrats on the Tariff bill.

—The loss by the floods in Pennsylvania estimated by millions; deaths not over twelve.

—Arrival in Boston harbor of the British cruisers "Blake" and "Tartar."

—A committee of the national House reports favorably a bill providing for the election of senators by direct vote of the people.

—Non-union workmen brutally beaten by striking miners at La Salle, Ill.

—Death of Prof. G. J. Romanes, of Oxford, the distinguished scientist.

Friday, May 25.

—Ex-Grand Master Powderly suspended, not expelled, by the Knights of Labor.

—France still without a ministry.

—Five strikers killed and many wounded in a fight with deputies at Stickie Hollow, Pa.

—Prof. H. P. Smith begins his defence, before the Presbyterian General Assembly, on the charge of heresy.

—Amherst College receives \$25,000 from the Sidney Dillon estate, the income to be used in the astronomy department.

—The "Chicago's" officers banqueted in London.

—Business men of New York to protest again against the income tax.

—An earthquake shook in Illinois.

—Scarcity of iron and coke causes the closing of the Edgar Thomson Works at Braddock, Pa.

—The national House passes the Legislative, Executive and Judicial bill.

—A successful operation for cataract performed on Mr. Gladstone's right eye.

—Miss Agnes Irwin, of Philadelphia, selected as dean of Radcliffe College.

—The appropriation for the pay of the Civil Service Commission restored by the national House.

Saturday, May 26.

—The French Republic sues the World's Columbian Exposition for \$100,000 to cover the loss of goods destroyed by fire.

—The State gives a dinner to the officers of the English cruisers, "Blake" and "Tartar."

—The Guion Line of steamers gives up business.

—Over 80,000 Sunday-school teachers and scholars take part in the annual parade in Brooklyn.

—Cholera raging in Russian Poland.

—The Senate makes rapid progress in the metal schedule of the Tariff bill.

—A conflict between striking miners and deputy sheriffs at Cripple Creek, Col.; State militia ordered out in Illinois to prevent rioting.

—Eight hundred junks wrecked by the overflow of the Han River in China; 600 bodies thus far recovered.

—Prof. Jerome Allen, a well-known New York educator and author of text-books, dies in Brooklyn.

—Prof. H. P. Smith convicted of heresy by the Presbyterian General Assembly; 399 votes for, 101 against.

Monday, May 28.

—The Southern Presbyterian General Assembly restores to church membership "a telephone girl" who had been dismissed for violation of the Sabbath because her duties required her to work on that day.

—Mrs. Julia Ward Howe celebrates her 75th birthday.

—Four thousand coal miners in Tennessee return to work at the old rate of pay.

—Death of Chief Justice Johnson, of Quebec.

—More troops ordered out in Illinois to quell riotous miners.

—The Elgin Watch Company sells out to an English syndicate for \$7,000,000.

### THE CONFERENCES.

(Continued from Page 12.)

welcome. Addresses were then made by the three new pastors as follows: Rev. E. P. Herrick, of Grace, on "Loyalty to Methodism;" Rev. W. G. Richardson, of St. Luke's, on "What the People Demand of the Minister;" and Rev. Charles Tilton, of Asbury, on "What the Minister Demands of the People." Music was furnished by the quartet of the State St. Church. W. G. R.

Gardner.—Rev. E. H. Hadlock has become the pastor of the Union Methodist Church in this town, and is entering upon his work with a cheering outlook.

Southbridge.—The auxiliary of the W. F. M. S. has recently been holding public meetings for the purpose of stimulating interest in the work of missions. On May 20 Miss Clara Cushman was present by their invitation to address the people. In spite of the unfavorable weather, good audiences greeted her both morning and evening. At the evening service the president of the auxiliary, Mrs. F. H. Marble, presided, and the Girls' Mission Band formed the choir. Miss Cushman delighted some of the younger members of the Sunday-school by meeting them in the afternoon and teaching them a Chinese song which was also sung at this service. The result is seen in several new additions to the society and subscribers to the *Heavenly Woman's Friend*, a gift of \$5, a collection of \$5.50, and the taking of nearly fifty mite-boxes. N.

### BOSTON METHODIST SOCIAL UNION.

A GOODLY gathering assembled at Berkeley Hall for the final meeting of the season. Grace was said by Dr. C. F. Rice, of Cambridge. After supper prayer was offered by Dr. Frederick Woods, of East Boston, preceded by the hymn, "Greenland's Icy Mountains." The guest of the Union was

BISHOP JAMES M. THOBURN, of India.

The music of the evening was rendered by Miss Lulu Whittier, of the People's Church, who possesses a voice of rare power and purity. Her selections added much to the interest and attractiveness of the occasion. Hon. C. H. Kimball read appreciative resolutions on the death of E. H. Johnson, of Lynn, which were unanimously adopted. Rev. J. W. Hamilton, D. D., moved that the Union give recognition of the life and services of the late Rev. F. H. Hinman, who had peculiar relations with the Methodist Church, and who spoke before the Union at the March meeting. A committee was appointed to prepare resolutions.

The president, C. Wesley Johnson, introduced Rev. R. A. Hume, of India, a missionary of the A. B. C. F. M. He said, in part: The different stories of India by the missionaries recall the varied life of the missionary. Every missionary tells what comes in the line of his experience. The first thing he had to say was that they had to deal with those who range from the lowest stratum of life to the most acute thinkers. What we hear here in Boston from the Hindu representatives is simply extracts from certain of their philosophical books. The Parliament of Religions has been misunderstood. What India sent here to that body was the best that could be extracted from their religion—just as nations sent their finest pottery and other artistic creations. They gave some few maxims extracted from the best their books had to offer. When one per cent. of what a man says is true, it cannot be denied that the truth is given so far as it goes. The speaker gave an interesting sketch of the daily life of the people. To quote Pundita Ramabai as a sample of Indian women was false, as in all his experience in India he never saw her case duplicated. She was the very flower of Indian women. He stated that these Hindu speakers withheld the actual facts of life in India and refused to state anything which was derogatory to their religion, however prevalent it might be. The last day of October, 1892, was set apart by the Hindus as a day of prayer for Hinduism. One thousand Indian Christians also gathered together and prayed that the Lord might answer it in His own good way. He cited an instance where a mass meeting of all sorts of religionists met to preserve Sunday which was in danger of being violated in carrying out a government mail contract. These people all claimed that one of the best things Christians had brought to India was Sunday as a rest-day. They had all grades of Christians—from one-per-cent. to ninety-per-cent. Christians. He hardly thought they had any hundred-per-cent. Christians; perhaps they are abundant here. One Indian servant who was asked to become a Christian inquired "who was to do the lying if he became a Christian." He drew an eloquent picture of two men, one of whom was the notorious Nana Sahib who ordered the massacre of Cawnpore, and the other his intimate friend and companion who became a Christian, and who during the financial depression in the mission-

ary work drew every dollar he had saved for his family's education and put it on the altar for Christ and urged other Christians to do the same. Mr. Hume spoke delightfully as well as eloquently.

The president introduced as the modern "Prince of India," Bishop Thoburn, who, it is needless to add, was received with immense applause. He said that in the four years since leaving Boston he had learned much and clarified many of his ideas. The old conception of missions in India had been greatly changed. Now we have six Conferences in India and Malaysia, men preaching in sixteen different languages, and twenty-two preading elders. We have over one thousand men enrolled in the district conferences. It took him nine days by steamer to reach Singapore, the end of this mission field, containing 225,000,000 people. It is expanding rapidly. It has taken on almost every form of work. There are four publishing houses. The mission has schools of every possible grade, from little schools under trees where teachers make letters in the sand up to eleven high schools and two colleges—the Woman's College and the Young Men's College at Lucknow. We are giving attention to industrial schools. We have to provide for all classes, from the poorest to the richest. His mother's spinning-wheel was sent to India to teach the girls to spin. He was trying to make provision for every kind of industry—fruit-raising, shoe-making, medical work. In fact, they are doing today various kinds of work and reaching out for every variety of industry. We have had converts from every degree of caste. No year passes without baptizing converts from Brahmins down. From twenty-five to one hundred converts come from Mohammedanism every year. They took in outcast races as well as caste races. They took in at one time a lot of professional thieves, distrustfully at first, but they lived to be thoroughly respected by their neighbors. There were 4,500 of these brought in in sixteen years, transforming a whole province down to the third generation. They utterly disappeared as thieves and were added to the great body of Christians. He learned from experience that where they failed to take in the low caste people, they also failed to get the high caste people, but when they began at the bottom the others followed. To raise a nation you want to begin at the bottom of society, though the worst people may not be at the bottom. These people come in increasing numbers.

When the speaker was here before, he came in a depressed mood to raise money. He did not believe he could raise the money needed, but at Northfield, through Mr. Moody's effort they raised \$3,000 at once. The resultant effect of that occasion was to raise up a constituency for him throughout the world which he considered to be worth to the cause of missions in India \$12,000 a year—a marvelous and providential result. There is an average of fifty converts a day in India. He left 72,000 converts, and more than 3,000 have since been added. His accounts of his work draw forth the plaudits of the people and enlist the closest attention. Happening to mention recently at a meeting the work of one of his preachers, a person present asked the privilege of paying that preacher's salary for life. So his helpers were being constantly raised up to give added efficiency to the work.

He gave an interesting account of the necessary education which had to be imparted to the native Christians. He told in most fascinating style the difficulties which beset the conversion of the heathen—circumstances wholly unlike those which affect converts in this country and requiring great wisdom to meet them. In one hundred and thirty-three villages they hold daily prayer-meetings. The trouble is that the converts keep coming so rapidly that it is a serious problem to care for them. The work good or bad is not going to stop. One presiding elder is a converted Mahometan. He was elected a town councillor, and being seriously ill he prayed that he might be spared to win 100,000 converts. He had already brought 8,000 to Christ. The Bishop paid a touching eulogy to the native preachers, who could win more souls than he could, who could come nearer to the people, and from whom he had much to learn. His picture of the first twelve deacons he had ordained, behind whom he seemed to see as in a vision endless rows of other converts, will not soon be forgotten. They are coming. The imperfections of today will be swallowed up, and the millions are to follow. They had doubled and trebled their work in India, in the last five years. When the news came to him that the Missionary Society had cut down the Indian appropriation \$15,000, instead of being discouraged, his heart arose within him. He felt that the tide within his soul was swollen by the streams from the very throne of God. In the same mail bringing him the news of the cut-down came letters and pledges from outside sources of \$36,000. The ramifications of the work filled his heart to overflowing with joy. The government of India has been singularly bountiful to the mission, giving them large tracts of

land and appointing them tax-gatherers that they might benefit by the increase in value, and actually giving them in one instance a tract of excellent land twenty miles square. Paul and Barnabas stepped out into a field of 130,000,000 people; we minister in India to 350,000,000 people. A new era in missionary work is dawning. Distrust is fleeing away, and the world of heathendom is rapidly to be revolutionized; and all India is asking what this overturning means.

Any report of Bishop Thoburn's address but feebly portrays the glow, the charm, the eloquent and divine inspiration and the grand missionary vision which characterized his speech. The surprises came in such rapid succession as to fairly take away the breath of the listener.

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